

SVN
53.18

A com

mentary vpon
the seconde Epistle
of S Paul to the Thessa.
lonias. In whiche besydes
the summe of oure saythe,
ther is spicerelye handled &
set forth at large, not onely
þ first coming vp & rysyng
with the full prosperite &
dominion, but also the fall
and vtter confusion of the
lyngdome of Antichrist:
that is to say of Macho-
met & the Bishop
E. of Rome.

26

1538.



31394

The summe or Substaunce of the seconde Epistle of S. Paule to the Thessalonyans.

Let semeth that thys latter epistle of S. Paule to the Thessalonians, was wrytē strayght way after the fyſt, in the ſeſe of a defense or bulworke to the ſame. For in that he handeleth certayne thiſſinges at large, whiche in thys he toucheth moze ſcarcely. And in the begynnyng he dothe yet ſtylie publyſhe and prayſe the faſth of the Thessalonians because that they had endurid conſtantly in muche tentacion and affliccion. For the whiche cauſe he promyſeth vnto them, refreſhyng & eternall lyfe, and to theyr aduersaryes, ſyre & vter confuſion to the tent that he myghe strengthen theyr myndes. Further moze because that in hys fyrfte Epifle, he had made menction of the commynge of the LORDE, and the reſurreccyon of þ dead, ſome dyd vnderſtonde that they were euuen then at hand: therfore he sheweth in thys, that the LORDE ſhall not come, before that the chyld of perdycion be re-

A II. uelde,

The Summe.

uled, that is to saye Antichriste, whose
commynge and kyngdome, yee also þ de-
strukcion, he doth connygly paynte soþthe-
tely, euē that the world then to come
beyng warned, myghte beware of that
pestilence. Last of all he dothe very often
inculcate, that such men oughte to be
brought into an oþdþe, whiche with theyþ
ydelnes & curiosyte dyd trouble the pu-
blyke or comen wealth. For he had made
mention of such in the fourthe chapter
of his fyfth Epistole. Thys Epistle truly
is shorte, but yet very profytable & lea-
rned. In the style it dyffereþ not hyminge fro
the fyfth, nother is it of any leſſe studþc-
on then that. They saye that thys

also was wyrten by Paule at A-
thenes, and sente by men of the
same towne : Theo-

philactus thynketh

that it was sente

by Titus and

Dñesp-

mus.



The fyfte Chapter. fol.;



Aule and Siluanus and
Timotheus, vnto the cō-
gregacion of the Thes-
salonians , vvhiche are
in God oure father , and
in the L O R D E Iesus
Christe: Grace be vwith you and peace
frō God our father, and frō the L O R D D
Iesus Christ . Vve are bound to thanke
God alvvayes for you brethren, as it is
mete,because that your fayth grovves-
eth exedyngly, and euery one of you
ouerlovveth in loue tovvard another
betvven your selues, so that vve our sel-
ues reioyce of you in the cōgregacions
of God, ouer your paciēce and tayth in
all persecucions and tribulaciōs that ye
suffre: vvhiche is a token of the rygh-
teous iudgement of God, that ye are
counted vvorthy of the kyngdom of
God , for the vvhiche ye also suffre.

HE prayseth and rejoyceth at the
Thessalonians, & geueth thankes
vnto God for theyz constancye
and encrease of vertue. Of the whiche we
may fyfte learme, þ yf we do any thyng
A ill. well,

The. ii. Epistel to the Thessalo.

well we shuld geue the thākes vnto God,
and not ascribe it vnto our vertue, but to
atryphute vnto hym the p̄incipall effec-
tes of all thynges, and in no wyse ware
prowde for any thyngē that we do well,
nor yet thynke our selues straughte wāye
perfayt, ys we seime oure selues somwhat
to haue profyted in vertue and goodnes:
but rather let vs thynse to go forwarde
every dape, and study to passe oure swine
selues in all kynde of vertues. Secondlye
we mape lerne hereof that we shuld not
envy at other mens vertues, but rather
rejoyce with them, yee and to geue than-
kes for the goynge forward & good exam-
ple of oure brethren. There are also recyted
the chese poyntes of oure relygion, fayth,
charyte and sufferyng: farrre oþer maner
of thynges, then those whiche the Wyshop
of Rome, and a many of monkes haue re-
hersed vnto vs. And in that he calleth the
churches, not hys but Goddes, it cometh
of humylite and fayth. for they are false
deceauers whiche beynge but the seruaunt
of God and mynisters of the churches, do
requyre to be called Lordes, and to usurpe
vnto them selues, any preemynence ouer
other mens seruauntes. Thys place also
doþe

The. I. Chapter. fol 46

both teach, that sayntes or holy men are appoynted to persecucion, and to be exercysed wþt contynuall afflictions: and that those trybulacions are a token or demonstration of the ryghteouse iudgement of God, that is, that wycked men peryshe justly, but the godly are counted worthy of the kyngdome of God, so: the whiche they haue suffred muche aduersytate. So: after thys maner dothe he comfute and lyft vp the sayntes, settynge the paynes & rewardes before they: eyes. But þf ony ^{The arties} man thow the helpe of thy place, wþll ^{oxes et thys} contendre, that saluacion is dewe vnto ^{lyfe, are not} oure afflictions, and not vnto the passi- ^{worþye of} on and bloude of Christe onely, let hym ^{the glorie} marke thys also, that the very same man ^{which shall be shewd v} sayde vnto the Romayns, that we are ^{þc vs. ia.} iustisped by the benefyte of saythe, & not by the merrete of oure workes. It is therfore of the fetherly liberalyte a good wyl of God, that it is here sayd, that eternall lyfe is geuen vs by ryghte, and we made worthye of the kyngdome of God thow afflictions: where as it is playne that all our aptenesse is of God, and that we are made happy by the grace of God. But the goodness of God, wold not discõforde our
A III. myndes,

The xi. Epistle to the Thessalo.

myndes, as it were thow our inabilitie, prouoke vs to slacknesse or weetines. And therfore the scripture speaketh as though we deserued somewhat, and were worthy of the kyngdom of God, that we shuld do all thynges with a glad and mery mynde.

It is verely a ryghteous thyng vwith God, to recōpence trybulacion to thē that trouble you, and to you vwhich are troubled, reste vwith vs.

Thys is a cause wherby is shewed, how that trybulacion of sayntes is a token of the ryghteouse iudgement of God. Wherupon S. Ambrose sayeth very good ly: because that saynt Paul sayeth, that a token of the iust iudgement of God, doth apeare, whether vpon the good or vpon the badde, therfore he saythe afterwarde: It is verely a ryghteous thyng with god, to geue vnto euery man accordyng vnto hys dedes. What is so ryghteous as that they whiche in thys wold do suppresse good men, and banyshe them out of theyz country thowre persecutions, shuld suffre such lyke thynges in þ wold to come, as they do them selues here: And that the oþere

The. i. Chapter fol. 5.

other shuld be in rest with other sayntes,
whiche conmyng out of many trybula-
tions, shall receaue the everlastyng kyng-
dom. For the Apostle doth set forthe rest
of refreshyng, agaynst the fyre of trybula-
tion, wherwith holy men withoute ceas-
yng are exercised in thys world. For whe-
they shalbe gone from hence, all laboure
and sozowe shall ceasse, and quietnes and
love shall followe. But to the vngodlye
shall happen contrarie wyse. Whereupon
we reade in the Gospell, that to the ryche
glutton it was sayde: Sonne remembre
that thou in thy lufe tyme receauedest
thy pleasure, & contrarie wyse Lazarus
parye. Nowe therfore he is refreshed, and
thou arte comkled. It differeth nothyng
frome thys, that we reade in the fourthe
chapter of the boke of Sapiēce. And these
thynges truly are to be layd vp in the re-
membraunce of þ saythfull, to the intente
that in tyme of aduersitee we myght per-
seuer in truth and ryghteousnes, agaynst
the tenacions of the deuell. For the pros-
pertyte of wycked men whiche they haue
in thys world, and on the other syde þ
trouble of holp me at theyz moost infortu-
nate estate, do greatly vere our myndes;

A true say-
enge.

A v. for

The. II. Epistle to the Thessalo.

for to caste of the kyngdome of God, and
embrace thys presente woldē. Let vs re-
membrē therfore the ryghteous iudgement
of God, and the chaunge of all thynges.
Also; sothe ther were in the tyme of the
prophetes, contemnēts of God and lo-
uers of thys woldē, which (after the ma-
ner of our men) commendynge the felici-
tye of the wycked, and scorninge or conde-
nyngē the peccates that saintes are in,
sayde: Men serue God in wayne, for ther
commeth no profyte by that we haue kepe
hys cominaundementes. And we se that
pōwde men and subtyll persons are hap-
py, and they that do wyckednes to sped
well, and to be shozee, that suchē are safe
as do tēpte God. And what other thyngē
is it, that men nowe adapes do obieccē
agaynstē the true wōshippers of God:
what good haue ye gottē by your belifē
saye they. But what doth Malachie an-
swere? The L O R D E gaue hede and
herde thys, and ther was a boke of remē-
braunce wr̄itten before þ L O R D E, & ye
shall se in tyme to come, that ther is great
differēce betwene þ ryghteous & the wyc-
ked, betwene the seruante of God & the de-
spiser of hym. Malachie the .III. chapter.

When

The. i. Chapter. fol. 6.

Vvhan the LORDE Iesus shall shewve
hym selfe from heauē, vwith his myghty
angelles, in flamynge fyre, rendryng
vengeaunce vnto them that knovve
not god, and to them that obey not vnto
the Gospell of oure LORDE Iesus
Christe, vvhiche shalbe punished vwith
everlastynge dampnacyon, from the pre-
sence of the LORDE, and from the glo-
rye of hys povver, vvhā he shall come
to be glorifyed in hys sayntes, and to
be made maruelous in all thē that bele-
ue (because our testimony that vve had
vnto you, vvas beleued) in that same
daye.

He doth here payne and wyth expresse
and very notable wordes, sette forthe be-
fore our eyes the commynge of the LORDE
Iesus and the maner of the iudgemente.
The same cōmpyne shalbe vnto all sayntes
very acceptable and moost beste wel-
come, and to the vngodly very sowre and
sowful. And every word hath his strenght
and pypthe. Nowe (saythe he) the matter
goeth all by wordes. But whan the ende
of al thynges shall come, those thynges
shall apeare manystly, of which all sayntes
haue disputed so long & many yeares.

for

The.ii. Epistle to the Thessalo.
for the LORDE Jesus hymselfe to whiche
all power is geuen in heauen & in earth,
and to whom all iudgement belongeth,
shall appear in a corporall fountaine and ly-
kenes, for to iudge all fleshe. And nowe
doth he descrie the behauour of thys
myghtye Judge, that vnto all hys ene-
myes shalbe so terrable, and so desprous
and longed for of hys frendes. He shall
comme (I saye) frome heauen, not nowe
(as once) creppinge vpon the earthe, no;
yet lowe and despysed as he appeared in
hys sp̄cie cōmpnȝ: But compassed about
wþ þ hoost of angelles. For we reade
in Dantell the. vii: A thousande thoustan-
des mynistered vnto hym, & tenne thou-
sand tymes tenne thousande stode before
hym. And therfore eue as a myghty kyng,
beyng apoynted with a chosen & stronge
hooste of men, doth sett vpon hys eremp,
so shall the LORDE Jesus use the myni-
sterye of angels in subouplinge of þ wyc-
ked & mayntenaunce of the godly. Ther-
fore doth he call them the myghty angels
of God, as he wold saye: they, by whō god
both exercyse hys power or myghte. No-
ther shall he the come forth gentil & plea-
saunte and for to heale þ vngylp, but be
armed

The .i. Chapter. fol.7.

armed with horribile and flamyngē fyre.
The Apostle Peter beareth wytnesse also, that the LORDE shall iudge the wold by fyre .it. Petri .lili. And the Prophete David describyng ī maner of Chistes cōmyng to iudgement, Psal. xviii. sayeth: fyre shal go forth before him, he shal sende forth his arowes & scatter the he shal cast oute lyghtenynge & destroy the. And Daniel: A sp̄y flowde brake forth (sayeth he) & went out frō his syghte. Furthermore Paul doth in playne wordes declare whā the LORDE shal destroy at his cōmyng. He shall of his wachēdē vēgeance unto the which knew not god, or at þe least wold not know god, which followynge þe wold, regarded not his p̄ceptes, & obeyed not þe Gospell of our LORDE Jesus Christe. Which thyng agreech very well to þe matter that is now in hāde. for the Thessalonias obeyed þe Gospell, & suffered persecutō for it. It was swete therfore to heare þeþ; obedience shuld be healthfull unto the, & to þeþ; aduersaries þe persecuteþ the damnable. for he repetynge agayn the same thyng, whiche he had sayd euen now in other wordes: whiche shalbe punyshed (sayeth) wþt̄ euclastynge damnacion. for even

The.ii. Epistle to the Thessalo-
cuk so doth herendre vengeaunce vnto thē.
ffor he punyfhereth these contēpners, when
he appoynteth them vnto euerlastynge
fyre. ffor so we reade in Daniell also the
xii.chapter. Many that slepe in þ duste
of the earth shall waken: some to eternall
lyfe, and some to shame and euerlastynge
fyre. After the samē maner also dothe the
iudge geue sentence, Math.xxv: Departe
fro me þe cursed chyldren into euerlast-
ynge fyre, which is p;epared for the deuel
and hys angels: þe they shall go into euer-
lastynge payne. And S. Ambrose sayth ex-
cellently wel: The wycked shall haue
the paynes whiche are due vnto them,
that is, they shall euermore fele eter-
nall confusyon, and yet shall never wholy
sayle, that the Payne it selfe myghte en-
gendre & renew them after a certayn ma-
ner wherby they may euer from tyme to
tyme, be as it were consumed. Therfore
they deceave and are deceaued, as many
as do promyse themselues deluyaunce
out of hell, and do sayne that after the day
of iudgemente, wycked men also shall be
forgauen. The whych thynge men saye þ
wygen thought, I wote nere how trulys:
but it is sure þ certayne of the Anabap-
tistes

The L Chapter. fol. 8.

tystes haue taught this openlye. But out
of thys place it appeareth howe falseip and
wyckedly. ffor the vngodly shall peryshe
by euerlastyng death. from the presence
of the LOR D E, that is whē the LOR D E
commeth, & from the glō ry of hys power
that is, when he shall come glō ryousip. soz
to shewe hys power & strength vnto good
and euell. ffor wyth these wordes (sayeth
Theophylactus) he sheweth howe easip it
is for God to punyshe , nether shall it be
harder for hym to punyshe : because that re-
bellious and obſtinate people shalbe to-
mented euē wyth the very ſyghte of hym.
And the diuine p;reſence ſhall b;eing vnto
ſome b;rygheenesse wyth it , and to other
punyfhemēt & payne . ffor he ſhall come
wyth glō ry and power, ſo that nother hys
glō ry ſhall wante power, nor yet his p;re-
ſence be without glō ry. ffor it followeth
that hys coming ſhall not alonely be fear-
full vnto the wycked, but gladde also and
glō ryous to þ godly. He ſhall come (sayeth
he) to be glō ryed in hys ſaintes . As
though he wolde ſaye: when he ſhall come
foz to rende vengeaſce vnto the wycked,
he ſhall ſhew him ſelfe glō ryous vnto the
ſaintes also, and make theyz vyle bodys
lyke

The .ii. Epistle to the Thessalo.

Iyke vnto hys glozalous bodye, for þ which
cause he shalbe maruaylous in al thē that
believe, who then shall prayse and magni-
fye hys so great goodnes and power? And
thys shalbe so (sayeth he) because that ye
believed our wytnesse, that is our preach-
ynge, whych I preached vnto you, tellyng
you that that shuld come to passe, whych
God shall do in that day. Ther are which
thynke that these wordes: because that ye
believed oure testymony , are put in by a
Parenthesis, and that to declare who be þ
true belieuers, that is to saye, such as geue
credence to the Apostles wytnesse. Saynt
Ambrose sayeth that it may be expounded
two wares. ffo; he shall come (sayeth he)
to punysh the euill and gloriþe the good.
ffo; he shall seme and shew hym selfe glo-
ralous and maruelous, toward them that
believe, after the ensample and fayth of þ
Apostles, at what tyme they shalbe crow-
ned with glory, the Gospell beatyng wyt-
nesse vnto thē in the day of the LORDE.
And he shall appeare to the vnfaythfull a
soze and hevy Judge, at suchtyme as they
shall begynne to sele the bytternesse of
everlastynge payne. ff o; the gloþe of the
mayster is a reispe and in maner of a
crown

The. f. Chapter. fol. 9.

crodone vnto the disciples, and hys truthe
the extreme payne and myserie of the vn-
belouers: because they beleued not þ true
þeachers.

Vherfore vte praye alvvayes for
you, that oure God vvyll counte you
vvorthye of thys callynge, and fulfill e-
uery good purpose to goodnes, and the
vvorke of sayth in povver, that the na-
me of our LORd Iesus Christ may be glo-
rifyed by you and ye by hym, thorovve
the grace of our God and LORd Ieu-
sus Christe.

To harde thynges he alwayes ad-
deth prayer. for saythe it selfe and the re-
uerence that we owe vnto God do teach
vs, that thowse we prayer we owghte to go
abouie to optayne þ chese gyftes of God.
And we shuld praye wythoute ceassynge.
for S. Paulus sayeth: We praye alwayes
for you. And what we shulde praye oþ de-
spise, it followeth: That oure God wyll
counte you worthy of thys calyng. What
calyng I pray you? The same no doubt,
wherwyth he shall call þ blessed into hys
kyngdome, sayenge: Come þs blessed chyl-
dren of my fathet, posseſſe the kyngdome
that is prepared for you, from the begin-
ning.

W i. nyng

The ii. Epistle to the Thessalo.

nynge of the woldē. Math. xxv. Compare now thys place wyth that : Ye suffre, that ye myghte be counced worthy of the kyngdomē of God, and ye shall perceave that the fre grace of God maketh vs worthy of the kyngdomē of God. So; þf ouer me: ites make vs worthy, what nedē we ther to praye the LOR D þ he woldē counse vs worthy of hys callynge. That worthynesse therfore hangeþ upon the fre libertē of God. After thys we must praye, that God wyl fullfyll all ourē god purpoſes to goodness: That is, þ accorſyng to hys goodnessse, wherew he loueth vs, he wyl fortunatly perfouyme that, which he hath begōne in vs. So; he that continueth unto the ende shalbe ſafe. Math. xxiij. It is not vnlīke to thiſ þ followeth: That he wyl fullfyll þ worke of fayth in power. That is: þ he wyl make ourē fayth perfect thorow constancyp & strengþ of mynd: the which thinge once put into ourē myndes by God ouercōmeth all aduersities. Last of all we must praye, þ the name of ourē Lor d, not ourē name may be glorifyed through ourē hope, & that he may glorifye vs in his compynge: that is, make vs ſafe in ſoule & body. He addeth thorow þ grāce

The. i. Chapter. fol. 8.

grace of oure God & Lorde Jesus Chreste: monisynge vs, þ all these thynges do depēde vpō þ grace of god, & not of our own merite. Thys is also to be marked, þ in this place also, he doth in al thinges make þsene equal to þ father: wherewpō it followeth, that þ unite of God in the trinice is ryghtely defended of vs.

I besech you brethrē by the cōming of oure Lorde Iesus Christ, and for our assemble in hym, that ye be not sodēly moued frō your mynd, and be not troubled, nother by sprite, nother by vword nor yet by ep̄istle, vvhich shulde seme to come from vs, as though the day of Chriſte vvere at hande. Let noman deceave you by ony meanes.

Some mē vnderstode by þ fourth chapter of hys fyft ep̄istle þ the cōmynge of þ Lorde vnto iudgmēt, & the resurrection of the dead was euē thē at hāde. Ther were also many deceauers, which affirmed plainly, þ the ende of all thynges was than come. Euē as ther lacke none now aday es of the secte of the Anabaptistes, which come where as is great resort of people & ceasse noe to crye, þ the daye of iudgimēt is at hāde. But þaude in thys place doth

W. ii. shewe

The. ii Epistle to the Thessalo.

shewe what muste go before the cōmyngē
of the L O R D E , & wyth what forespynnes
and thynges man ought to be wacned be-
fore. And he doth very properly beseche þ
Thessalonians by that same thyngē in
whiche they erred , that is to saye , by the
cōmyngē of the L O R D E , of the which he
hath heretofore spoke , and in the fyfth chap-
ter also . f furthermore he exhorteth them by
the vnde þ concorde , whiche we the me-
mbers haue wyth the heade Iesus Christe .
þt we seme to be plucked from thys ho-
ly holye , as oft as we haue no ryght opp-
ponenç of the heade oþ health of the mem bers .
And he besecheth them that they be not
sodenly moued from theyþ mynde , that is
from the true vnderstandinge and godly
mynde . Erasmus : Be not sodenly moued
(saþt he) from your mynde , yf that hys
cōmyngē be deferted . But the playner
exposcion followeth : Be not of that
mynde and iudgement , þt ye shuld thynde ,
the daþe of the L O R D E to be nowe at
hande . Noþer be ye troubled . And to be
troubled is to be amased in the mynde , to
be afearid and to be destitute of counsell
and helpe . After that he reherseth diuers
maner of wares , by whiche the congrega-
tions

The.ii. Chapter. fol.ii

tions are troubled. The fyfth is the sprete ^{The speci-}
that is a reuelacion, prophecie or tellynge ^{al causes o}
of thynge to come, with the whiche cer- ^{troublinge}
tayne moost vngacious knaues haue de- ^{of the con-}
ceaued many, bostynge the selues to haue ^{gregacio[n]}
the sprete of God, where as they were led
wþch euell lustes. The Montanyſtes and
the Valentyniſtes which before tyme wer
endued wþ such a sprete (as Ireneus and
Eusebius haue wþritten) dyd greatlye de-
ceave the symple people, as þ Anahaptis-
tes do nowe. The ſecond wape to trouble
the churches is woðde, þ is doctrine com-
myng fo;th of a lyuyng voyce, the whiche
þf it be decked with eloquentie and ap-
paraunte woðdes, it is moost peſtylente.
The thyrde wape is a couerfayte Epiftle
or ſome wþptynge garnyſhed with a falſe
inſcripcion or tytle. (as S. Ambroſe teſti-
fied) falſe deceauers are wouite (that they
myghte the ſooner deceave) fo; to fayne
an Epiftle vnder the name of ſome noble
wþpter, to the intente that the authoƿ-
te of the mā, may ſet fo;th that, which can
not be receaued by the ſelues. And it can
not be ſpokē, howe shamefullly þ certayne
vnthypſtyle knaues throughe thys craſte
haue mocked þ churche of God, whiche

Wili. haue

The. ii. Epistle to the Thessalo.

haue thruste in amouge vs many bookes,
many epistles, & wo;kes . as though they
had come frō the Apostles or apostolicall
men, or els from w̄yters that were noble
and excellente in autho;ryte, learnynge &
holynes, whiche for all þ they neuē knew
or coulde approue, yf they were yet alvye.
þfor ther are ab;ode certayne canones of
the Apostles, certayn Epistles of aposto-
lise men, yet & many lycle bookes also. un-
der þ name of Augustine & Ambrose which
these men never sawe: What shal I say of
certayne sermons garnyshed w̄ the tytle of
Lvp;iane & Augustine: The negligencie
of the age þ is passed, & the coneturousnes of
w̄yters & p̄preters, w̄ the vngovernourice &
vnishamfastnes of th̄ was so greate þ no-
man can deteste it to muche . They that
haue redde the w̄yctynges of þ olde doc-
tours, and haue seni ony of Erasmius
iudgements vpon þ wo;kes of Jerome &
Austen, do vnderstāde what I say. And yet
shalt þ fynde me, which tho; owe the helpe
of this place, w̄ill thrust into þ churche of
God euery thyng þ they lust: Obiectyng
that all thynges necessary to true godly-
nes are not w̄ritte in þ scripturees, becau-
se þ mēcion is made here of þ sp̄ete of þ
wo;de,

The. ii. Chapter. fo!. 12.

worlde , and of the Episile , by the whiche
a moxe pefayte doctryne myghte be de-
livered to the worlde then to come . But
these men do not se , that thys same pla-
ce soth monyshe vs , that men shulde not
be drawen awaye frome theyz mynde ,
that is þ wholsome saythe once receaued ,
through theyz tradicions : whiche beinge
couered wyth the cloke of the sprete , of
the worlde , or of a decretall epistole , these
men do casse vnto vs as Apcstolike and
moost holp doctryne . For after thys ma-
nere they do auaunce & only set forthe vnto
vs bothe theyz poppysh masses & all other
thynges whiche they can not p;oue by þe
scripture of scripturetes affyrmynge that
they were institute by the stadpcion of
the Apostoles . and afterwarde confirmed
by the Epistles of Apostolyke men , and
by the reuelacion of the holp gooste . Let
vs beware therfore of these rauenynge
woulues , whiche beinge clothed wþ ch
shepes clothyrge , do come for to spoile , for
to trouble , & to deuoure . Let vs kepe fayth
fullly þ meanyng of Christ , wþ the holosome
and Apostolycall poynctes of true & vnde-
fyled religyon , & then shall nonā deceave
vs by ony meanes . That learned n.ā Ter

B iii.

tullian,

The ii. Epistle to the Thessalo.

tulpan hath spoken moze of thys matter
in hys boke that he made of þ banþshyt
of heretykes.

For the LORDE commeth not ex-
cepte ther come a departyng fyft, and
that that synfull man be opened, the
lost chyld, vvhich is an aduersary, and is
exalted aboue al that is called God or
vorshypped: so that he shall syt in the
temple of God auauncyng hymselfe
as God. Do ye not remembre that vvhē
I vvas yet vyith you, I tolde you these
thynges:

The LORDE shall the cōmping of the LORDE is nowe at
not come, ex hande, but ye are deceaued bþethen. ffor
excepte that ther come a departyng fyft, the
departyng LORDE shall not come. Excepte there-
fore that ther come a departyng fyftie, &
that Antichriste do raygne, Christe shall
not come unto iudgement. Therfore þ de-
partyng a raygne of Antichriste oþ rather
tyrany, shall go before þ day of iudgement.
And here he doþe descreibe Antichriste s
hys kyngdome at large. We shall louche
every thyng wþch a cþpendious bþef-
nes, comparynge þ whiche Daniel spake
of thys matter, wþch these thynges. ffor it

semeth

The xi. Chapter. fol. 13

semeth that the Apostle tolke muche of hys
out of hym. And fyfie we wyl speake of
the departynge. Departynge is here ta-
ken after suche a maner, as whan a man
doth syde backe oþ fayre from hys autho-
oþ pþnce. Sainct Ambrose doth expounde
it of the diuypynge of the kyngdomme of þ
Romaynes, and of the departyng of other
kyngdomes scđ it. Other haue inter-
preted it of the departyng of fayth, of the
whiche the Apostle spake, i. Timo. iiiii.
sayenge: The sprete speaketh euydentlye,
that in the latter dayes some shall depart
from the fayth geuyng hede vnto spretes
of erroure and deuelyshe doctrynes, &c.
But both cometh to one effecte as touch-
ynge the substance of the matter. Soz
when that same last monarchye oþ kyng-
dom beganne to be diuided, through the
departynge of certayne kyngdomes from
it, then began the Chisten religyon and
fayth to be corrupted and peruerred also,
by them, which gaue hede vnto spretes of
erroure & deuelyshe doctrynes. And by þ
same laste monarchie oþ kyngdō is ment
the empyre of Rome. Soz Daniell in
hys. vii. Chapter. After. iii. myghty kyng-
domes, that is to saye of the Babylonias,

v. Perses,

The. II. Epistle to the Thessalo.

Peres, and the Macedonians, addeth
to the fourthe, that is the Romaynes. I
sawe (sayeth he) in a vysion by nyght, and
beholde the fourthe beaste was gramine
and horryble and maruaplos stronge,
it had greate psonete, it devoured and
destroyed, and stamped the resylue un-
der hys fete, it was fatte vnylike to other
beastes, that were before it: ffor it hadde
tenne hornes. I marked the hornes, and
beholde ther came vp amoung them an
other lytle horne, before whiche ther
were thre of the fyfte hornes plucked a-
waye: Beholde thys horne had eyes ly-
ke the eyes of a man, and a mouthe spea-
kyng presumptuouse thynges. Hitherto
haue we rehersed the wozdes of Martell.
And after he had desyred to knowe þ mea-
ning of this vysiō, he herde thys answere:
Che fourth beaste shalbe the fourth kyng
dome upon the earethe, it shalbe greater
then all other kyngdomes, it shall de-
moure, treade downe, and destroye all the
woorld. The ten hornes are tenne kyng-
domes þ shall aryse out of the kyngdom,
after whom ther shal stonde vp another,
whiche shall be greater then the fyfte, &
shall subdue thys kynges, and so forth. **S.**
Jerome

The.II.Chapter. fol.14

Jerome declarynge this place of the Prophet, doth expounde it of the empyre of the Emperore Rome, sayeng: He cōpated the kyngdome ^{re} of Rome, of the Romakes vnto no beast, & named it not: to the intent þ what cruelte mo;e the other we dyd suppose in the beastes, we shuld vnderstonde that of the Romaynes. And surely thys empyre hath subdued and waysted all the woldē: not beyng alonely vnlkye vnto other kyngdomes, in the setting vp & gouernauice of the kyngdom, but also in cruelnes, strenght, & fearenes. For what naciōs hath it not wasted with fyre & swerd, & utterly destroyed, broughe them in to bondage, and as it were a ful and wanton beaste trode them vndre hys fete? for the which cause ~~W~~itriodate the kyng of P̄tius (as Justinus dyd note out of Trogus Pompeius) was wonke to say of the Romaynes: That they dyd trulpe bothe. þ they; fyſte begynners or auncetters were broughe vp w̄ woulues mylke, because þ all the people of Rome had woulues myndes, neuer full of bloude & euer greedy & gappinge after dominiō & ryches. Also Plinius in þ. vii. boke of his natural historie, þ. xxv. chap. xviij. of Julius Cesar. He sougge in plawn felde syfthe tyme: he only

Julius Ceſar.

The.ii. Epistle to the Thessalo

ly passed Marcus Marcellus a captayne
of the Romaynes also whiche yet had ppe-
ched a fyghten .xxxi. battayles . for be-
sides his dyctoires ouer cyties, trulpe
I wold not speake to his prayse of eleue
L. xlii. M. men that were slayne by hym
in battayles Also the greate iniury that
manynyd suffred by hym: whiche chyng
to be true he hymselfe confessed, althougb
he made no mention of his destruccyon
in cyndle warres. The selde same Plinnes
in the xvii. chapter mytneith . that in þ
temple of Minerva , was a table hanged
by þre syde captayning the actes of Gneus
Pompeius the greate which he had done
in the Easie partes, in these wordes fol-
lowynge: Gneus Pompeius the greate
Emperoure & guyder of the Romaynes
hooste, in the tyme of his warres, which
contynued. xxx. yeares, dyd beate down,
put to fyghte, slew, and toke to mercye
twenty hundreth & iiii. thousand men,
þe bowed and toke. viii. hundreth & .xvi.
lyppes . he had yeldyd unto hym a. M.
LXXX. xxxviii. townes and castels,
and subdued all þe contrey from the wa-
ter of Scottis unto the reede see . And
the title oþ inscrpcion of his triumphe
had

Corus 106
vers.

The.ii.Chapter. fol, 15

had the thysde daye of the kalendes of Oc
tober (Marcus Messala & Marcus Pi-
so beyng cōsules) was thys: When he had
once rydde the see coastes of Pirates, and
had restored the Romaynes unto theyz
dominion whiche they had on the see, he
brought glōzous spoyles out of Asia, Po-
tus, Armenia, Daphlagonia, Capadocia,
Licia, Sy:ta, frō the Scythians, Jewes
Albanes, out of Iberia, the Ile of Crete,
and from the Basernes: And besydes
these he led vnto hys triumphe these two
kynges Myrridates & Tigranes. We
haue touched only the acces, vpcorles, &
triumphes of two Emperours: we haue
spoken nochynge yet of Scipions, faby-
ones, Marius and Metellus, nother yet
of Lelius Sylla, Lucullus, Marcellus,
Crassus, Paulus Aemilius, Flaminius,
Herculiā, Cornelius Linna and sym-
bria, and of many noble men of thys sorte
and degré: by whose study, seruencye, am-
bition, courtesies and desyre to beare
rule: To conclude, by whose wylde cruel-
nes, & extreme tyzannye it came to passe
that (accoydynge to the prophecye of Da-
niell) all the world was devouged, destroy-
ed, and troden vnder foot.

The ii. Epistle to the Thessalo.

Ye haue now þ mystery of that cruell beaste ; nowe shall we shewe what is signifed by the ten hornes , and what by the halfe horne that sprange vp amonge them and plucked awaye other þre hornes . The nombre of ten signi-

The deu.
Bros of the
Emprise of mes : and it meaneth that the Emprise of
Rome and
the deu.
tyng frō it.

fþe th a multitude , and hornes kyngdomes : and it meaneth that the Emprise of Rome shulde be diuided agayne in to many kyngdomes : that is , þ thow mēs departyng frō it , it shulde come to passe that manye kynges at once shulde rule in the Emprise of Rome . The whiche thyng beganne to be aboute the tyme of Constantine the greate , soone gouernyng the kyngdomes of the Easte , and some of the Weste . And after that by process of tyme manye nacions beganne to fall from it also , takinge other kynges and princes vnto them . fforthermore tude nacions brake in , and þ agaynst the Emperoure of Romes wþll : yee and subduyng the Provinces and kyngdomes of the Emprise of Rome they raged strongly . ffor those thynges are well knownen , whiche wþters of storiþes do tell of the ffrenchemen , Germaines , Lombardes , and þetres .

And

The.ii.Chapter fol.16

And so are those thynges and stورyes,
also whyche credyble auctourtes bothe
Grekis and Latins haue wrytten of
the bloudye dominion of the Gothis,
Hunnies, and Wandalles. And after
thyng maner dyd tenne hornes sprynge
oute of that beaste, and the departynge
was fulfylled of whyche the Apostle hath
nowe spoken . Nowe shall we speake
of the commynge vp of Antichriste ,
that is to saye, of the reuelacion of that
synfull man . Ther grawe vp a cer-
taine foolyshe oppnion that Antichriste
shulde be one onely man , the whiche
shulde be borne in Babylon, and of the
trybe of Dan , and that he shuld raygne
certayne yeares to the greate hurte
of the faythfull . But the foolyshe men
se not that Daniell dyd vnderstonde
all the Kynges , Emperoures o: heade
rulers of the Babylonians , Perses ,
Macedonians , and Romaynes vnder
the names of one Lyon , Beer, Leo-
parde and other beastes . Therfore it
miste nedes te, that he mente by that
lytle horne , that is to saye by Anti-
christe , not some one onely man ,
but an whole kyngedome and an whole
bodye

Of the
sprynghys
vp of Anti-
christe.

The ii. Epistel to the Thessalo.

bodie which shuld fyghte agaynst Christe
with they; lawes, constitutions, maners &
strength. Let vs therfore marke the wo-
des of the Prophete: I marked the hornes
(saþeth he) and behold another lytle horne
came vp among th̄, before whom thre of
hornes were pluckyd awaye. And agayne
Another (saþeth he) shall atyse after them
and shall be greater then the fyfte, & shall
subdue thre kynges. Ye haue nowe the
mysterie, and the expositiōn of the same.
For the hornes do sygnifie the diuidinge
and confusion of the kyngdomes. And in
thys confusion of thynge, by lytle & lytle
sp̄yngē the vp another kyngdome in the
world whiche doth subdue thre other kyng-
ges.

Let vs cōpare wþch thys, those thyn-
ges which the wytters of hystories haue
þewed. Lowe Machomet of Arabia in þ
yeare of our L O R D C . vi. hundreþ and . x^t
that is to saye whyle ther was a marua-
lous confusion of thynge both in þ East,
and also in the West, sp̄ang vp in þ tyme
of Heraclius the Emperoure, whiche (as
Wolastorius doth recyte out of a sp̄e; a-
grye) came of a lowe stocke, and beynge
fatheliss one Abdemonaples a man of
the

The. I. Chapter. Fol. 17.

the stocke of Ismaell boughten for his cap-
taine and loued hym for hys fauourte and
wyfete: for the whiche cause, he made him
a ruler ouer hys marchalldyse and busyn-
nesse. The one Sergius a monke, which
for the secre of heresie fled oute of the cy-
tie of Constantynople into Arabia , en-
dued hym with the heresie of Nestorius,
loued Machomet greatly for hys wyfete.
In the meane season hys mayster dyed
wyþþout chylđzen, leaupnge behynde hym
muche ryches, and his wiffe a wydowe of
þyfþe yeares of age : whome Machomet
marped, and after that she was dead , he
was made heþre , and greatly increased
wyþþ ryches: and heþinge had in honotire
wyþþ the foolyshe people (by the counsell
of Sergius) beganne to call hym selfe the
greate þþþet of God . Therfore after
that hys name was publyshed , & hys au-
thorite greatly augmented amonge hys
people, he made a law which he boþowed
partly of the Jewes, partly of the Christen,
þee and also of the heþthen, and called it
Alcoran. And those that obeyed it, he gaue
them to name Harracenes or Agarens,
and armēd them agaynste the Perses:
Agaynste whom because he had metelyc

L L good

The 1st. Epistle to the Thessalo

good fortune he beganne to be taken for a
Prophete or a man of God. And whan he
had gotten hym greate glorie, he dyed, af-
ter he had lyued. xl. yeates. After hys
death many prynces of that naciō by suc-
cession when they bid dynyded the mul-
titude or haostes betwene them raygned
some in one place, and some in another.
And somat the tyme after Mahomet,
after that he had subdued þ Perses, toke
Jerusalem and all Syria about the peare
of our LORDE. ¶¶¶¶¶. Ier Constantine the fourth then raynynge. After
thys they that followed hym inuaded E-
gypte also, and ordyned Calypha to be
kuler ouer it. A man m... reade moze of
the Sarracenes and of theyz kyngdome
here and there amonge the wryters of
histories. And the nacion of the Turkes
commynge of the Scythyans warred un-
der the Sarracenes in Asia, & toke theyz
professiō and religyon of them from tyme
to tyme as it were by hande from one to
another: euen as they toke of them alſo þ
greatest porcō of theyz Emperore, & kepe
it to thys daye. getynge synce thereto A-
sia, Macebonia, Moesia, Athens, Þelo-
ponesus, Eppus, Thratia, Illiticus, id
many

The. II. Chapter. fol. 18

many other contypes. Nowe by thys ye
perceauie what that lytle horne dyd sygn
fyr, the whyche commynge vp among the
tenne hornes dyd plucke vp other thre.
ffor it is Machomet the whyche cōmyng
of a meane, yee of a moost lowe stocke, of
a marchaunce is made a kynge, whose suc-
cessoures haue holden thre of the mooste
myghtyest kyngdomes of the world, Per-
sia, Sicilia, and Egypce: and yet I rehearste
not þ other kyngdomes of whych I made
mention euer now. ffor by the nombre of
thre, he vnderstode many kyngdomes.

But yet all thys whyle we haue not
mad an ende of þ mystry of iniquite. ffor
ther is another certayn thyng also, which
pertayneth to the perfeccion of thys body
of Antichrist. Therfore whyle these thyng-
ges were in hand in þ East partyes, þ By-
shop of Rome goeth aboute þ dominio of
þ West in þ West partyes. Ye loked not
that I shuld saye suche thynges of the By-
shope, but yet they are true. And who
wolde euer haue thought þ the ministers
of Godes word and of the churches shuld
once haue come vnto suche madnes, as
for to thynde a councell howe they myght
gette the gouernance of the cyppe and

The bishoþ
of Rome.

The II. Epistle to the Thessalo.

of the woxle : Specially in as muche as Christ had sayd in so playne wordes: The kynges of the gentyles do rule, but so shall not ye: but I haue chosen you, þ þe shulde go and bryng forth muche frute . And he that is greatest amonge you shalbe a seruaunte to you all . But these commaundementes of the LOR D E brynging negleced, ther beganne certayne men to dispute of the primacy of the Wyshope of Rome, at suche tyme, as that lytle hōze was a cōmpinge forth . And because it was wryten: Thou arte Peter, and vpon thy s rocke wyll I brynde my churche . And I wyll geue the the keyes of the kyngdom of heauē: And what so euer thou brydest vpon earth, shalbe bounde in heauen: And agaynne because that Achasius the Bishop of Constantinople and Timotheus men of Grecia dyd desyre of Simplicius the Wyshop of Rome, that he also wolde condempne Peter the wyshop of Alexandria the follower of Euthicetys , heresye , as one whiche had rule ouer the chefe churche & whose authoerite was of greate value among all me: certayne men concluded vpon thys, that the seate of Rome was þ chefe of all churches, and that the Wyshope of Rome

The.ii. Chapter. fol.19

Rome was the heادرuler ouer all bysho-
pes. Thou seyst here also howe that lytle
borne beganne to lyfte vp it selfe. And Ihoⁿ I^{ohn} of C^{onstantynople}
of Constantynople puttynge moze colas
vnto thys syze, helde a Louncell amōnge
the Grecians, in the whiche he declared
hymselfe to be the vniuersall Wyshop or
Patriarke. The whiche chynge Mauritius
the Emperoure of the Romaynes
dyd sygnifye vnto Gregor^y the fyfth Wy-
shoppe of Rome of that name, commaun-
dynge hym for to submytte hymselfe and
to be obediente vnto Ihoⁿ. But Gregor^y
answered þ the power of byndyng & low-
syng was geuen vnto Peter, & not vnto þ
Wyshopes of Constantynople, and that
therfore he shulde ceasse to prouoke the
wrath of God vpō hym. Thys same Gre-
gor^y wrytynge vnto Anastasius of An-
tioche and to Eulogius Wyshop of Alex-
andria in the register of the .vii. parte of
hys. xx. Epistole saþt: Youre worshypfull
holynes knoweth, that thys name vnyuer-
sall wyshoppe was offered by the holy Lou-
cell of Lalce donye vnto them of the A-
postolike seate, whiche(god so disposyng)
I do nowe setue. But none of my prede-
cessours dyd consent for to use so pro-

L. iii. phanc

The. Ii. Epistel to the Thessalo:
phane a name: because surely þ þf one be
called an vniuersal Patriarche, it is a detrac-
tione vnto þ name of other Patriarches.
But God forþþd þ ony Christe mā shuld
take that to hym selfe, wherby he shulde
seme to dimynyshe the honoure of þys þre
thzen in ony parte, were it neuer so lytle.
These are Gregorius wordes. But not
alonly the Bishopes of Constantynople,
but also of Rome the successoures of Gre-
gori forgettynge these thynges, dyd not
cease to stture aboute the þymacy, vntyl
that Boniface the thyrde of that name,
not longe from the tyme of Gregori, had
optayned. But yet (as Platina sayeth al-
so, not without greate contencion) of Pho-
cas the Emperoure whiche slew Mau-
ricius þ his chylde very cruelly: That
S. Peters seate shuld be counted & called
the head of all other churches. Of the
whiche thyng Paule the Deacon maketh
mention also, in the. iii. boke of the actes
of the Lombardes the. xi. Chapter. Nowe
whan thys was graunted vnto the Bis-
hopes of Rome, ther was as it were a
wynnowe opened vnto þ whole Empyre
And þe they cast þe mynde for to rule
ouer the cypre & the whole wold. And þe
haþynge an occasyon, they gaue all þey
diligence

The. II. Chapter. fol. 20

diligence to the same. And the wondres whiche were sene at that tyme, dyd sygn fye a greate chaunge of thynges, for they were suche, as were never sene before, of whiche the hystories do testifye dyligently.

And ther were the very many occasions, whiche dyd lyfte vp the Bpshope of Rome very hys, then goynge aboue the same thyng, and specially the sedycitous warres and the often breaking in of rude nations. For the Saracenes the generacion of Mahomet, after they had taken Africa, dyd spoyle Syria and Asia and set upon Europa. Therfore the Emperours beynge holden in the East partys because of these presente perylles, were compelled to set asyde the gouernance of the West. And by thys means it came to passe that the frenchemen and Lombardes increased greatly, in so muche that the Emperour was at the latte ascaped of the rynges of bothe those nacions. For altholigh the Emperour had set certayn Dabyces for to gouerne Italy, yet was theyr pow-er to weake for to respiste the. The whiche thyng apeared wel by thys one token, þ whiche Theodosius the Emperoures Leuf-taunte in Italy, had once fought with.

The brea-kings in the Sarra-cens

The . ii. Epistle to the Thessalo.

The kyn-
ges of L. 5.
barde.

the Lombardes at Scultenna a ryuer in
Eutina: it was sayde that he was sham-
fully put to fleyght and chased away, with
the losse of vii. thousand souldiers of Ro-
me: by reason of whiche vpcrossy, Rothae-
ris the kyng of Lonibardye not alylle
proude, toyned vnto hys kyngdom all Ly-
guria . Therfore after thys maner the
Emperours power beganne to decaye in
þ West, & the Wyshopes of Romes power
encreased, by so muche the more, as þ Lo-
bardes and frenche men dyd raygne lar-
gely . Soz a lylle after he was exalted by
þeyr strengþ, wþch whome he beganne
to falle into amitþe . But it came to thys
passe by lylle and lylle, of the which thysng
we shall nowe speake . Yf the Wyshape of
Rome had bene chosen by the clergye and
people of the Romaynes, yet had the elec-
cion ben counted as vayne, excepte þ Em-
peroure or the Debyte of Italpe had apþo-
ued it, vntyll that Constantyne the Em-
peroure the sonne of Constance, whycþe
beganne to raygne the yeare of ouer L OR
de. L L L L L L . lxx. bþynge moued wþ the
holynesse of Venet the second Wyshop of
Rome, sente a decrete that from thence forth
all men shulde beleue, that man to be im-
mediatlye

The.ii. Chapter. fol. 21.

mediatisly the true vpcare of Christ, which
the clergye wþt the people and the soulde-
rs of Rome shulde choyse to be the pope,
þþt houe any tarynge for any authoþpte
ether of þ prynce of Constatynople, or the
Dekypte of Italpe, as it was wonke for to
be. And after that the Wyshope of Rome
had gotten thys pruilege, he beganne to
plucke hys necke frome the Emperours
pocke, and the more boldly to patte: in so
muche that wþthin a lytle whyle after
thys, whena mete occaston was offered
hym, that is to say, a tytter conuencon
betwene the Wyshoppes of the East and of
the West, he beganne the boldeler to ex-
ercyse hys authoþpte agaynst the Empe-
roure hymselfe.

For the heresye of the Monothelstes The heresye
of the Mo-
nothelstes.
sprange vp vnder Heraclius the Empe-
roure: And that secte confessed onely one
wyll in Christ. Martyn the syþst of that
name gathered a synode of .L. and .I. Wy-
shopes and condemned it at Rome. The
syxtte synode holden at Constatynople co-
demned the same. And that same infeccon
seimed then to be quenched. But Philip
picus the Emperour beyng infecte with
the same, after he had banþshed Lyrus a.
L. v. Wyshope

The II. Epistle to the Thessalo.

Wysshop of good tudget into Pontus,
he made one Ihs a certayn in the Wysshop
over Constantynople, & sene hys naug-
tye doctrynes into Rome, cōmaundyng þ
þey shuld be approued by þ consent of all
mē. Here Constantyne þ Wysshop of Rome
the fyfte of that name, gettynge a good
occasion to wþchstande the Emperoure,
gathered a councell and condemned þþy
Ippicus of heresye and, Ihon the monke,
þre and decreted also that the þmages of
those holþfathers, whiche had bene present
at syxe Councelles approued of all men,
shulde be paynted in S. Petets porche.
Contention
at ourre the
dñe of þma-
ges. And therfore thowþe thys occasyon thes
beganne to be a disputacion among them,
of the vse of þmages also. In the whiche
cōtroversye they of þEaste parre thought
more godly then they of the Weste: But
þorþbecause that a ryghteous cause was
þopned wþth a wycked. it came to passe þ
it had the leſſe fauourite am ſige many wyc-
tys and learned men. And the Grekes fell
not wþhout affeccion into thys concen-
cion, whome it greued that the Romay-
nes lyd abuse þmages, as a token of vic-
tory in the despyce of them of the Easte:
þorþ by thys meanes they turned all theyz
þynges

The.ii. Chapter Fol.22

tryng agaynst ymages. But I am noe
verysure whether that the Emperoures
Leo and Constantyn dyd defende the lea-
nyng of the Monothelytes: but chys is
playne that they dyd abrogate ymages
for auoydync of Idolatrye, not wythout
the example and authoryte of the scryp-
ture, and comaundered the Romaynes moare
then once for to do the same. But the Wy-
shope of Rome by the meanes of chys oc-
casyon dyd wythdrawe all the people of
Italy from the obedience of the Empe-
roure, and thruste in themselves by theyz
owne authoryte, calling vnto the straunge
kynges, by whose helpe the Wyshope of
Rome was made Lord of Italy, & the Em-
peroures Debtye dyuen oute. for when
the Emperoure Leo had geue a comau-
demente, that all whyche were vndre the
Emperoure of Rame, shulde take awaie the
ppctures and ymages of sayntes for auoy-
dynge of idolatrye, and that he that dyd
other wylle shulde haue hym for an open
eneyme: Gregor the secode admonyshed
all men that they wold in no wylle fall in
to suchte erroute, nether for feare, nether
per for ony comaudemente of theyz
prynce, & strected vp all the people of Italy
wyth

The byshop
pes of Rome
do comenue
the Empe-
roures of
Rome.

The .ii. Epistle to the Thessalo.

wyth so great vehemency of oracion, that
a lytle more wolde haue made them to ha-
ue chosen them a new Emperoure. And
at Rauenna trulpe, after that a great se-
dycion was raysed vp, Paule the Debyte
of the Emperoure was slayne there with
hys sonne also. Gregorþ the thyrde follow-
ynge hys exāple dyd depreue Leo as well
of hys Emperre, as of the comunion wyth
the saythfull. The same Gregorþe called
syfste of all vpon the kynges of Fraunce
for helpe agaynst hys enemyses. For whi-
les þ Luythþ;andus kyng of Lombardye
was moued wyth the desyre to beare rule,
dyd besiege the cypte of Rome, and had ta-
ken all the townes on euery syde : thys
same Gregorþe sente embassadoures into
ffraunce for to desyre Chatles Marcellus
the fader of Pippine, that he wolde now
the syfste kyng helpe Rome and þ churche
beyng in scouble. And the Byshoppes of
Rome were wounte to aske helpe of the
Emperoure of Constantynople , þf any
euill had bene commynge towarde them
by any forayne enemy. The whych thynng
Gregorþe wolde not nowe do , because he
had publyshed Leo the Emperoure to be
an heretypke , or cheſely because that Leo
coulde

The bryþwep
pos of Romme
do calle b.
p in the tel.
pe of the
kynges of
Fraunce

coulde scante defende hys regall cytpe frō
the Saracens, muche leſte helpe other
men. By thys meane therfore it came to
passe (ſayeth Platina) that then ſpirit of al
the defence of the churche was tranſlated
frō the Emperoures of Conſtantynople
vnto other men. Then Charles toke vp
him thys defence, and deluyeted Rome
from the ſege: After that he had wyt-
drawen Luphryandus the kyngē and hys
godfather from hys pouerpoſe wyth a lo-
uynge exhortacion. But the kyngē of
Fraunce through thys good turne, bound
the Wyshops of Rome ſo much vnto him,
That Zachary the ſpirit the ſuccellour of
Gregory the thyrde, denyed not hys con-
ſente vnto Pippine the ſonne of Charles,
in a matter mooſt vnhoneste. For Pippine
went about the kyngdome of Fraunce
and defyded greate lyfe fo; to put Cliper-
chus hys Lord, whiche came of the aun-
cyente and noble ſtocke of the kynges of
Fraunce, and was the laſte kyngē of the
ſtocke of Metouea, out of hys kyngdom,
and to make hym ſelſe kyngē. Nowe whe-
re he had troubled greatly both the nobylite
and the laytie, yee and also the clergye a-
boore thys matter, at the laſte he ſent
Burghardus

Pippine by
the means
of the B. of
Rome is
made kyng
of Fraunce.

The. ii. Epistole to the Thessalo.
Burghardus the bishope of Herbipolis
wyth Folcadus bps preste vnto ;achacpe
the Wyshop of Rome :for to aske whether
that he were moze worthye to be kyng
whiche was but the kyng onely in name
and could do nothynge wyth hys counsell
and helpe, or elles he whiche bare all the
burthen of the kyngdom alone, & yet in
the meane season lacked the dygnite of a
kyng? Thys Wyshoppe of Rome remem-
bryng what had bene done for hym, gaue
an expresse sentence (I wryte the wordes
of frysingens a wryster of bystoyres & a
Wyshop) that it was meter, that he which
roke the charge of all thynge shuld be cal-
led kyng, then he whiche had but onely þ
name of a kyng. fro; of an olde costumie
the kynges of ffraunce byd leauie the go-
uernance of theyz kyngdom vnto þ moost
auncieuteste of theyz stocke : for it was þ
hygheste power nexte the kynges. Nowe
wher these embabassadoutes had broughte
thys answer unto þ kyng, Pippine bea-
kyng hymselfe holde of the verdyte of
these great learned men and chefe of re-
lygon, & also of the ayde of certayne pryn-
ces & noble men, dyd thruste Chylpericus
bps Lord and kyng out of hys regall
dygnite,

The. II Chapter. fol. 24

Dygnite, and when he was oute of hys au-
thorite dyd shutte him in to a monastery,
and he hymselfe by þ consente of hys me
toke vpon hym all the kynges power. And
when thys good kyngge called vpon the cō-
mune fidelite that mē had promysed him,
and that ther were many in the realme
þoþche greatly imþroued suche tyranニー
and breaþyng of theyz othes, Zachary
the Wyshope of Rome assypled Pippine
wyth all hys of theyz othe, whyche they
had made unto Chyltericus theyz kyng.
And that thys matter was thus handesled
I wyll brynge for the two wytnesses: The
fyfte oute of the hystoþre of Platina,
and thys it is: Pippine beyng despyous
to beare rule, sente hys embassadoures
vnto the Wyshoppe of Rome and despyred
hym that he wolde confiue the kynges-
dome of ffraunce vnto hym by hys au-
thorite. The Wyshop graunted vnto his
requeſte after he had remembred what good
ture he had receaued, and also the olde
kyndnes þ had ben betwene the Wyshop-
pes of Rome and þ k.ings of þ familie. And
so by hys authorite the kyngdō of ffraunce
was iudged vnto Pippine in the yeare of
our Lord c. vii. hundredeth. llll. Thys

The ii. Epistle to the Thessalo.

is Platmas sapenge . Nowe followeth þ latter testymonye of Gelasius , wrytten unto Anastasius the Emperoure , whiche is conceyned in the . xv. quickepon the . vi. Canon in these wordes : Another bþshop of Rome called zacharye , deposed þ kyng of Fraunce from hys kyngdome , not so muche for hys iniquities , as because he was unmete for so greate a dygnite , & dyd sette in hys place Pippine the sonne of Charles the Emperoure , and assyuled all the people of Fraunce of theyz othe of ale- giance . Hethereto go þ wordes . And kyng Pippine for to recompence the Bþshops of Rome , helped Steuen the seconde , Bþshop of Rome beyng oppressed of Aistulphus kyng of Lombardye and fledde into Fraunce : & after that Pippine had passed þ mountaynes twyse w an armee of men , he baysted into Italye , and at the laste co- pelled Aistulphus to restoore agayne those thynges whiche he had taken awaye : go- ynge aboute by thys meanes for to quyte the Bþshoppe of Rome for confyrmynge of hym in hys kyngedom . Then was the of- fice of the Debyte geuen unto þ Bþshop of Rome , and all that lyeth betwene Pa- dus and Apenninus , fro the placemyns unto

The booke
concerneth
the writer
that shewol-
le shalde
dynke in-
that is , an
occasion is
byghely
condua.

Pippine ga-
ueuth vnto
the Bþshop-
pe of Ro-
me , that
whiche he
shchede to the
Emperour .

The .II. Chapter. fol. 25

vnto the poolcs or stondynge waters of
Uenice, and all that is cōteyned wþthin
Isaurus a floude of Apenninus and Adri-
aticus, and what so euer þ Aistulphus had
gotte of þ men of Hetruria, and of the Ha-
bys: All these thynge (I saye) dyd Pi-
pine of hys lyberalite geue vnto the Wy-
schope of Rome, the Emperoures Legates
nothynge regarde. So: as Pipine was
remouynge into Italye agaynst Lombar-
dye, Gregorþe the chefe Secretary of the
Emperoure Constantyne the fourthe met
hym, and in the name of the Emperoure
warcned the kynge, that þf he happened to
haue the vycorre of the Lombardes, that
he shulde nat geue vnto the Wyshope of
Rome nor to the Romaynes, the Webys-
tessyppre ouer Rauenna, whiche was op-
pressed of the Lombardes and belonged
vnto thi Emperoure. But Pipine droue
hym awaie from hym wþ a metely sharpe
answere, because he thoughte to do as he
dyd a lytle whyle after, for the whiche
cause he was the fyfte of the kynges of
France that was called, the moost Chri-
sten kyng.

Hys sonne that was called Charles
the greate followed the ensample of hys greate.
Charles the greate.

D i. father,

The. ii. Epistle to the Thessalo.
father, and when he was called forth into
Italie at the instance and requeste of A
drian the Wyshope of Rome. he put Desi
derius the laste kyng of Lombardye to
fyrght (because he thought that he wold
haue done the Wyshop of Rome wronge)
and chased hym to Papie, & besieged hym
and put hym oute of all hys kyngdome : &
after that he was in a lege wþt the Wy
shape of Rome , and toke eche of them an
oþre promysþ ge þ they wold be stendes
for euer, and that he shulde be boþe theþ
enemys which wold trouble ether of thþ.
furthermore he cõþmed those thynges
wþt larger priuileges , whiche Pipine
hys father had geuen to the Wyshoppes
of Rome that were before. and toke a new
oþre agayne . Thys was in the yeare of
our LORDE. viii. hundredeth. lxvi. And as
Charles was in all thynges readye & obe
diente vnto Adrian , so dyd he bryng to
Rome agayne Leo the thyrde the succes
soure of Adrian, whiche was cast into præ
son for hys wycked dedes, but yet was de
livered by the diligence of some men, and
made hys petpcion vnto Charles , whiche
restored hym to holy agayne, condemning
and banþþynge Lampulus and Pascall
the

The.ii. Chapter fol. 26.

the accusers of Leo, from whose accusacion the Wyshoppe purged hymselfe by an othe whiche was geuen him and receaued of hys owne good wyl . ffor when that Charles requyred what the people and all the Wyshoppes that were come thether out of Ita lye and Fraunce thought of the lyfe and maners of Leo, and that they cryed altogether wyth one consente that it percasched not to ony priuate persone caschely so; to iudye of the apostolike maner, and that theyz was an olde costume that the Wyshops of Rome shulde be iudged of no man but of themselves: Leo wente vp into the pulpre, and holdynge the Gospell in hys handes , affyrmēd wyth an othe þ he was not gyltys of ony of those thynges that were layed agaynste hym . And then all men were satisfyed, and cryed out that the Wyshoppe was gyltlesse. But nowe the Wyshoppe of Rome intendynge somewhat to recompence agayn vnto Charles whiche had done so muche for hym and hys predcessours, whan he sawe þ the Emperours men of Constantinople dyd scantily defende that name: in S. Peters church at Rome after great solemnities done, by the decree and requeste of the people of Rome and

¶ ii. wytch

The ii. Epistle to the Thessalo.

wyth a lowde voyce , he ordeyned thys
Charles to be Emperoure , & gaue him a
kynges ornamenete : the people of Rome
cryeng thirse together : Longe lyfe & vic-
to:re be unto Charles Augustus crowned
of God, þ greate & peaceable Emperoure.
These thynges were done , the yeare of
our LORDE . viii. hundreth and . iii. noþ
it is not lyke that these thinges were done
without the consente and counsell of Irenes
the Empresse of Constantinople , spe-
cially because that the Cronicles of the
Grekes do shewe that ther were messa-
gers dyrected from Charles and Leo vnto
Irenes , to requyre her that she wolde
be maryed vnto hym : the whiche wolde
soone haue graunted vnto theys requestes,
ys that the prynces of Constantinople
knowyng of the matter , had not banyshed
her strayghte way (and that before the face
of Charles Embassadours) vnto Lesbis ,
into an Abbey that she had buylded . But
Egynhartus in the lyfe of Charles , dothe
laye all the faute of the translacion of the
Empyre , to the Wyshope of Rome . ffoz
Charles at the fyfte (sayeth he) dyd so
greatly refuse þ name of the Emperoure
and augustus , that he sayd that he wold
not

The.ii.Chapter. fol. 27

not haue entred into the churche that daye, although that ther were greate solemnyte, þf he myght haue knownen the Wyshopes mynde before. He addeth more: yet he suffered wyth greate pacience, the euell wyll that he had for takynge þ name vpon hym (for the Emperours of Constantynople were greatly dyspleased wyth it) and he ouercame ther: grudgynge wyth hys myghtinessse, in the whiche he passed them farre. Moreouer they: for ayne wa-
ters helde them backe, that they coulde not set vpon the Wyshape of Rome and kynge Charles. And therfore dyd Nyc:pho:us þ
þy:ste Emperour of Constantynople af-
ter the diuidynge of the Empp:z, make a-
lauice wyth kynge Charles.

Heretofore haue we shewed at large what begynnynge: & in what ordre, that lytle horne crepte vp, and gatte so greate power. Nether was ther then tenuely ony power so great in all the Weste partye, as the Wyshoppes of Rome was. For at they: sentece were ther myghtye kynge-
domes translated. So: þy:ste Chylperi-
cus that was borne kynge of Fraunce
beynge cast of, he dyd craefely constitute
Pipine hys governour in þ kynge's stede.

D iii. And

The ii. Epistle to the Thessalo.

And after that he had taken awaye the power of the eleccion and oþdenyng of þ Empereure from the heades of Constan-
tynople & the Romaynes, he gaue Chas-
les the kyng of ffraunce the name of Au-
gustus. fo; the whiche cause he hymselfe
gette the rule of that cytie, whiche is the
ladye of the wold, fo; a rewarde of thys
gaye done dede. furthermore he waysted
that stronge naciõ and myghtie kyngdom
of the Lombardes tho; owe his requeste &
counsell. Therfore he that once optayned
Rome, he thrawe downe and exalted Em-
peroutes at hys owne pleasure, and gaue
ffrenchemen a kyng, and vsed theyþ ser-
uice as they had beïe hys seruautes. fo;
wyth theyþ armes he tamed þ Lombardes,
that he myght afterwarde raygne safely
ouer all Italy. He I saye that ruleth ouer
so many and so greate kyngdomes, maye
he not by good ryght weare a glysternge
blademe wyth a trypple crowne: No doubt
the prouydence of God wolde, that thys
Wyshope of Rome (wyth thys maner of
apparell fyfe for a kyng) shuld shewe forth
vnto all the wold what he was; that is
to saye, that lytle horne þ Danuell spea-
keth of, whiche came forth and put asyde
thys

The xi. Chapter. fol. 28

the other hornes , and wþþ wonderous
subtylty subdued them vnder hym.

And here vnto belongeth the gyfte of
Lewes the sonne of Charles, whom these men
(for his fauourte and bentuolence to-
warde the seate of Rome) called Pius, þ
is to saye , good or godly : euен as before,
they had gewen Pipine to name . The
moost Chylen kynge. Yf ony man despise
to reade of that same gyfte , he shall fynde
it diligently wþþten of Raphaell Molan-
teranus,in the actes of Pipine & Char-
les,libro. Geog. tertio. The effecte of it
is thys: I Lewes the Emperour do graunt
vnto the blessed saynte Peter þ pþnce of
the Apostles, and thowzow the vnto thy vp-
carr my Lo:de Pascall the hye Bysboppe
and his successoures for euer. The cypte
of Rome wþþ hys iurisdiction and all þ
lande aboue it, wþþ the cyptes , haunes
and places of hetturia that lyce nyc þ see,
ye and all that lyeth wþþin the lande of
the same, and the whole dukedom of Ra-
uenna also, euен as Charles ouer fater
wþþ to be had in mynde , and Pipine
our graundmyre, dyo of late graunte vno
blessed saynte Peter. Furthermore we do
also approue and graunte, the dukedom

D iii. of

The .ii. Epistle to the Thessalo.
of Spoletpne, the Ilodes also of the inner
see, Corsica, Sardinia, Sicilia: the which
all of them þipine our grandysse, of god-
ly remembraunce , and after hym Char-
les the Emperoure oure father, dyd geue
The cyfe of by wrytynge unto blessed saynte Peter
Constantin. and his successors ac. In thys gyste here
is no mencion of Constantyne, the which
verely is a fayned thyng: for at the legh
the Wþshoppes of Rome rypned at Rome
and in Italye , euengaynste the Empe-
roures of Romes mynde by the helpe of
the kynges of ffraunce . The Wþshoppes
of Rome in the meane season, do ofte cast
for the oute of theyr deccrees the Canon
whyche in the .xcvi. dysinction is redde
after thys maner: Constantyne the Em-
peroure dyd graunge the crowne and all þ
regall dygnyte wþthin the cytie of Rome
and Italye and the Weste partyes , unto
the Apostolike man. But howe soevet þ
matter commeth to passe , we se that the
Wþshoppe of Rome doth rule ouer all the
kyngdomes of the Weste.

The name
of August
or Empe-
roure trans-
lated to the
Germanes. For it belongeth hereunto also , that
through the counsell and dylgence of
Ihon the .xiiii. Wþshoppe of Rome, the Em-
peroure pþze of Rome or the name of Augustus,
was

The.ii. Chapter. fol. 19

was translated agayne from the french
men vnto the Germanes. That is to say,
to the p^rinces of the Almanes, Saxonnes,
Bauates and Swychetts. But howe they
keepe them vnder they^r pocke also, þ hys-
toryes of many Emperoures of the Ger-
manes do shewe full well: and spectally þ
Canon whiche in the. Iiiii. dypstyngion is
cedde in these wordes: I kyngge Otto do Kyngotea.
þrompse and sweare to thy my Lo^rde Jhō
the Pope, by the father, the sonne and the
holyn goost, and by thys wodde of þ lyuely
crosse, and by these celyques of sayntes, þ
yf by the sufferaunce of God I come to
Rome, I shall exalte the holyn churche of
Rome, and the the ruler of the same, ac-
co^rdinge to my power: & thou shalt never
lose by my wyl or my counsell, or my con-
sente, or myne exhortacion, nother lyfe nor
membres, nor yet the same honour whiche
thou now haste. And I wyl make no sta-
tute no; none o^r dynasice in Rome, of ony
thyng that belongeth vnto the o^r to the
Romaynes, mythoute thy counsell. And
what soever of S. Peters lande commeth
to my power, I wyl restore it the agayne.
And to whome soever I shall commyssye þ
gouernance of Italye, I shall cause hym

D. v. to

The .ii. Epistole to the Thessalo.

to sweare that he shal helpe the to defende
S. Peters land wþch all hys power. Su-
tely these greate and incredibl thynge,
þf any man shulde coniure thys greate
alteracion and chaunge of thynge, and
it were but wþch Gregoþye the greate, þ
þyfste Wþþope of Rome of þ name. But
these sweete Wþþoppes not beyng cõtent
wþch these greate thynge, neuer ceassed
to lape wayte for the Emperore of Rome by
þerȝ moost subþpl counselles, vntyll that

The bþþtop therþ had pþscriþbed lawes of the true elec-
tion of the Emperoures: and had decreed
þnþer law
es to; the e-
that the confirmaþon of the kyng of Ra-
leid of the manes shuld depende vpon them. And for
Emperou-
res.
the same cause þl itina in þ ipse of Grego-

ry þyfste, wrote after this manner: Grego-
ry knowing þ weakeþe of the Emperore þ
the chaunge of fortune, to the intent þ the
þyghest power shulde remayne the lenger
amonge the Germanes, þ that he shulde
þeare rule ouer other, whþch passed other
in strengþe and dþgnite, made a decret
(þ do not denþenge it) of the eleccion of
the Emperoure, in the peare of our LOR-
D E. M. and. it. whþch the thynge we se kepte
vnto oure tyme: that is to saye, that it is
lawful for the Germanes onyl to chysse
our

The. II. Chapter. fol. 30.

unto that p;rpnce whiche is called Cesar
and the kyng of Romaynes: and he shuld
then at the laste be taken for the Empe-
route & Augustus, p;f p; Wyshape of Rome
had cōsp̄med hym. I could also b; yngforth
other innumerable thynges of thys same
sorte, But I chynk þ the reader doth vnder-
stode playnely vnoough by these of whome
þ p;rophecy of Daniel & of Paule is mēte.

Reade Alia
silius Paco-
ninus. die-
ria. 2. cap. 25

But some man wyll say, thou makeſt
two hornes: Machomet and the Wyshape An obiect
on
of Rome: where as Daniel maketh men-
tion but of one onelye. But excepte that
the Wyshop of Rome, beyng bolde of the
helpe of the ffrenchmen, had broken the
power of the Emperoute of the Easte, he
wolde surely moze strongly haue putte to
flyght and persecuted the multytyde of þ
Sarracens. On the other syde p;f that the
Sarracens wþþ they; cumming in, had
not kepte the Emperoute in þ Easte par-
ties, the power noþer of the Wyshape of
Rome, noþer of the Lombardes, noþer yet
of the ffrenchmen, could not haue encrea-
sed so greatly in the West parties. Ther-
fore eche of them gaue an occasion unto
other boþe for to ouercome & to ragnē.
In so muche that of the Empyre of Rome
lyced

The. ii. Epistle to the Thessalo.

Iyytcell dyd remayne but a bare name only
For the Bysbōpe of Rome keþeth þ cōfis
of Rome, & the greate Tūcke Constanti-
nople. Now both of thē impugne Chriſteſ
inſtitucionſ & lawes a lyke: both of thē do-
perſecute Chriſten me, defendyngt theyz
owne lawes, & ſuiche as holde wyth them.
Wherfore I coulde not make two bookeſ
of them that are ſo lyke. Yee & the kyng-
dome of the Perſes & Medes is ſygurēd
wnder þ ymage of one beere inuſſerent-
lye, althoſh they ſeme to be twyng. And
ſo in the .xi. chapter, the ſame Daniell p̄o-
phēcvenge of the ſelſe ſame Antichrist,
and begynnyng at the Empyre of Rome,
ſayth not: An arme ſhall ſtond out of him,
but armes ſhall ſtonde out of hym, & ſhall
defyle þ ſentuary of ſtrength, ac. But you
hauſt nowe the begynnyng and goyng
forwarde of Antichriste: here followeth
nowe a clearer expositiō of hys diſpoſiciō
and kyngdome, bþ hys ledes and p̄opre-
ties.

The dyſpo-
ſition and
kyngdome of
Antichriste.

For holy S. Paule, doth ſet forth An-
tichrist in dyuers wayes as it were in his
colours: that he myght paynte forth, and
as it wer: ſet out before oure eyes to be-
holde, his dyſpoſicion and kyngdome. And
to

The.ii. Chapter Fol. 31.

to begynne w^tall, he geueth hym to name
the synfull mā. And after þ, as it were ex-
poundynge hymselfe, the chylde of perdy-
cio. The whyche names after the p^roper-
t^ye of the Eb^rewe tung^e, are as muche to
saye, as yf one in our tung^e shuld call ou^r
man, mooste vngacious patrone, or vn-
happye persone : þee and as it were mys-
chefe it selfe and perdition it selfe: as pou
wolde saye, such^e a man as were the cause
of wyckednes, and perdition both to him
selfe, & also unto other. Yf ony man wold
reade the bystorþe of Machomet or of
the Turkes (the b^refenes of the whyche
Raphaell Wolaterranus hathe gathered,
Geog.libro.vii.) and wold ponder it w^tth of Macho-
met, a diligente iudgemente, he wolde sware
that thys Antichriste were the syncke of
all myschefe, and the greateste destrucciō
of all mankynde ffor he had troden down
the lawe of God and had publyshed hys
owne, that is to saye, a moost superstic-
ious law, in þ whiche hypocrysye is mygh-
telij set forth, but yet in the mean season a
way opened unto all wyckednes. He hath
also subuerted mooste myghty cyties and
layde the flat upon the grounde: he hath de-
stroyed þ moost holycongregaciōs of god,
Antioche,

The II. Epistle to the Thessalo.

Antioche , Alexandria , Jerusalem and
Constatynople w^t all the congregacions
of Grecia and Egypte : for I wyl rehearse
no mo. Truly wythin thys. lxx. yeare s
he hath inuaded, beaten downe & spoyled
more kyngdomes , then euer any myghty
prynce, or cruell tynaunte had done before
 hym . We haue herde suche examples of
 hys cruelnes, that we maye very well un-
derstonde by thys chylde of perdition and
synfull man, the kyngdome of Machomet.

The lyfe of Mother is the seate of Rome ony thynge
^{the mooste} behynde hym in myschef or wyckednes.
^{holynesse} of Rome. Ther is no myschef nor vngracious de-
de, but that they whyche are called mooste
holy , haue defyled them selues therwith.
I wyl here vse no straunge wytnes, I do
appeale vnto theyr owne Cronicles and
lyues. In the meane season I am not igno-
taunte, that certayne men of good fame
haue come vnto thys seate, but thou shalt
reade of very fewe, that haue dyed vnto
cruelte. ffo; who can beleue þ the best man
that were could syt so cleane in such a pro-
phane & abhomynable seate, that he shuld
drawe no sytynes vnto him: But it came
to passe that some were worse then some,
þ reason of þ dyuersite of theyr dyspo-
sitions

The.11. Chapter. fol. 32.

spcions. Surely for the moost parte of the
they were not behynde the mooste wycke-
dest man and vngtaciouste knaue that is,
In ambyciō, in euell and trapterous cras-
hes, in warres, in bryberye, in extorcion,
In moost unsaciable couetousnes, in prydē
moost arrogasite, in folbpe luste and vo-
luptuousnes. We brought examples out
of bystoxpes here before in oure expositi-
on, where we shewed by what subtillies
they came into the dygnyte of þ Empyre.
And Platyna although he greatly spated
the Wyshoppes of Rome. yet beyng ouer
comme wþth the eupnes, wþckednes, &
unspeakable myscheuous dedes of soime
of them, lefte that in wþytynge to hys
posterte, whiche he sawe to be ouertrue.
Beno þ Cardinall dyd rather but couche,
then descriybe the moost vngtaciouste ly-
fe of some Wyshoppes of Rome. In þ lyfe
of Grego;pe the. vii. Platina dyd counte
hym among the beste & moost innocentē,
but Beno reckened hym amonge the
worste & unhappy st: as one whiche after
sacrplege and moost wþcked abhomynaci-
ons, dyd also vse wþckcrafte, & all hynde
of vngtaciouenes. And Marsilius Pata-
nus the moost learned and beste wþpter

of

The. ii. Epistel to the Thessalo.

of hys tyme in his woxke, whiche he made
at Bauarus for Lewes the fourth, of the
power of the Pope and the Emperoure,
and called it the defender of peace, dothe
clearly shewe what the Bypshopes of Ro-
me be, and were many yeares : that is to
sape, proude, hys mynded, covetous, doers
of wrong, vnfaythfull, troublers of peace,
and þ commune welthe, dysppysers of God
and holy authozpte, enemyes of all good-
nes and honestye. Let men reade the .xxii.
.xxii. .xxiiii. .xxv. .xxvi. Chapters, &c. of þ se-
cond dictiō or parte of hys boke. We haue
seene also Bypshopes of Rome in our tyme,
that nothyng more vnshamefaſte, more
fylthy, more abhominable or wycched thin-
ges can be ymagyned þē they haue done.
for those thynges are well knowē, whiche
Volaterranus hath shewed of Paule the
ſeconde in hys xxii. boke of Anthropologia.
of Syrtus the fourth, and Alexander the
vi. very fewe men haue thought well. Also
duke Valentynne made them both noble
men. Julius the ſeconde was the best be-
loved Pope of all vſeters, dronkardes,
whorehunters, moost cruell and bloudye
ſouldyers: In ſo muche that they wylled
þym that he had chaunged rowme wþ
Maximilian

The.ii.Chapter. fol. 33

Maximilian the Emperoure, a man worthy of blessed remembraunce. for they sayde that he was a man that was geuen bnto religyon, commune peace and tranquillyte (as inde he was a godlye and meke Emperour) and that the other was boorne for warre and troublynge of matteres. Also Pasquillus of Rosne pested vp Clement the .vii. wþch verses hangynge vpon hym on thys mater.

Pope Clemente is nowe gone by Pasquill.
the helpe of Gods clementye.

Let all mankynde reioyce, the whole world thoþowe oute.

He shamed all the worlde, besydes hyms owne cypte.

And was the gret rypne, of hys tyme, wþout double.

Thys is he whiche wþth prynces, no pompe wolde holde.

But euermore bettare them, not wþhstandinge ony oþre.

In ouerchargyng Italy wþth trybutes, was never none so bolde.

Create ryches he had, but departe from ony he was lothe.

Thys is he, whiche hys owne contrey wþth cruell warres dyd oppresse.

E L And

The ii. Epistle to the Thessalo.

And fylled all the eartche, full of Chri-
sten mens bloude.

He spoyled many cytres, thrustynge
out both more and lesse.

Wheruell persone, who euer redde
that he dyd ony good:

Infinyte other thynges of thys sorte
I do ouerpasse, leste I shuld make þ godly
reader for to vompte. And surely no man
(althoughe he were verye eloquence) can
sufficientlye declare, what multitude of
wyckednesse hath crepte from sucht hea-
des of the churche, amonge all the people
of Christe: so that I haue not offended in
expoundinge thys prophecye of Paule, of
the Wyshopes of Romes kyngdom. I wyll
speake nothyng nowe of the ypocrisye,
synnes and wyckednes of Monkes, Non-
nes, Preestes and the spiritualte (as men
call them) because that experiance it selfe
doth set forth all these thynges more cler-
lye then ony man can descrie the. So; here
is þ thyng fulfylled of whiche S Paule
dyd prophecye: They shall resyde þ truthe,
men of corrupte myndes, reprobate as
ouchyng the faythe, but they shall pre-
ueyle no lenger: for they; madnes shalbe
euydent vnto all men. ii. Timo. iii.

Secondlye

The. II. Chapter. fol. 34.

Secondly Paule calleth Antichriste
Aduersarium, þ is to saye an aduersarie:
and he calleth hym an aduersarie of Anti-
christe, as though one shuld saye, set playn
contrarye agaynst Christe: as one whose
wyte, maners, lyfe, doctrine, dedes, law-
es and institutions do syghtee agaynst
Christe. Christ came to shewe peace to all
the wold, as of whose commynge þ Prophete
had shewed before, that the moost
cruell nacions shulde turne theyr sweat-
des into coulters, & theyr speares into sp-
thes. Nowe Mahomet doth boaste hym-
selfe to be sente of God in the power of
armoure. Christe taught that men are not
defyled wyth those thynges that go into
the mouth. But Mahomet hath forbydde
þys, wyne and other meates, whiche god
ordeyned to be receaued wyth geypnge of
thankes. He hath also geuen unto his, cir-
cumcision, and admitteth Polygamiam:
that is moowyses at once then one: the
whiche Christe hath abrogate, and taughe
out of þ olde lawe, that one fleshe onely &
not two or mo, ought to be in matrimo-
ny. To be shorte al the lyfe and doctrine,
all the lawes, institutions and dedes of
Mahomet are agaynst Christe. Nothet.

The ii. Epistle to the Thessalo.

do the sapenges, dedes, doctrynes and ty-
pes of the Wyshape of Rome wyth all hys
bodye , agree ony better wyth Christe.
Christe hath geuen vs in the Propheteſ
and by þ preaching of the Apostles an ab-
ſolute and perfecte doctrine, which alone
is ſufficient pnouge to gette euerlastynge
lyfe. But the Wyshape of Rome ſayeth, þ
vnto that perſeſſion we muſt haue trady-
cions of fathers, I wote not what, as thyn-
ges wythouſe whiche no man can be ſa-
ued, and as though thoſe holy meſt whiche
lacked them were damned. Christ taught
that one onely God ought to be woſhapp-
ped and caſled vpon, and that by the mea-
nes and interceſſion of hys name. But þ
Wyshape of Rome haſt he throuſte in to the
churches the p;apenge and woſhappynge
of ſayntes moze diligencelpe, then the true
telpgyon of God . The Apoſtles oute of
the tradycion and ſpirite of Christ, taught
that ther was but one onely hye preſe, &
one euerlastynge ſacrifype onely , that is
Jesus Christe. But the Wyshop of Rome
ſubuertynge that ordeſ of Melchizedech,
hath conſecrated innumerable ſacrifyses
for to ſacrifype daylye for þ ſynnes of the
quicke and the deade. The Apoſtelleſ caught

The. Ii. Chapter. Fol. 5;

taught that God onely doth remyete synnes, and that to hym onely men ought to confesse them. But the Wyshope of Rome hath set forth vnto the churches wondrous lyes of the power of the keyes, of auricular confession, of cases reserved, and of the market of pardones. The Apostles dyd commende vnto the churches þ grace of God, they taught that þ beleuers were iustifyed by fayth. But the Wyshop of Rome hath boasted þ meritcs of sayntes, pee and hath folde the to . What nedē is ther of many wordes: trueth doth not so much repugne lyes, no; lyghte darknes, as Antichrist is contrarie to Christ. Christ dyd abrogate ceremonys, he sette in theyr steade a fewe sacramētes, þ rest he wolde haue vs to serue him in sp̄rete and truthe, and requyzed fayth and charite of vs. But the Wyshope of Rome as one forgettyng these thynges, hathe stuffed the churche wþth ceremonys, pee and wþth mooste foolyshe rytes & supersticions. And those thynges whiche Christ by hys example, wordes and dedes had banished oute of þ churche, he once receaued them agayne & holdeth the fast by the eethe. Christ flyeth kyngdomes, washeth hys discipiles feet,

E. iii. caught

The xi. Epistle to the Thessalo
taught humylite: The kynges of þ Gen-
tles beare rule (sayeth he) but so shall not
þe. But the Wyshoppe of Rome persueth
not after kyngdomes onely, but the chefe
Empyre it selfe, getteth it by crafte, and
beareth rule ouer kynges that are subiect
vnto him, yee and profereth hys fete vnto
kynges to be kyssed, and such kynges as
kycke agaynste hym, & wyll not wþshyp-
this beaste, he stryketh them wþth þ thon-
der bolte of hys excommunicacion, put-
teth them out of theyz kyngdome, setteth
other kynges in theyz rowme, & assypleth
theyz subiettes of theyz oþre of obediencie.
Chryste ware a crowne of thorne, & was
clothed wþth a purple garmente. But the
Wyshoppe of Rome, decked wþth a trypple
crown, as it were Darius of Persia cō-
meth forþ glysterynge in hys golde and
þrecyous stones, compassed aboute wþth
an hoost of men: Chryst payed toll. But þ
Wyshoppe of Rome doth exempte his from
it, condempnyng and persecutynge the
holynþe authoþry, þ requyþeth ony tribute
of thys annoynted secte. Chryste beareth a
crosse: The Wyshoppe of Rome is borne
vpon the shulders of moost couetous mē.
Chryste was poore, he fedde the shepe,
wente

The. II. Chapter. fol. 36

wente mckely into the towne , and caste
oute of the temple both byers and sellers:
But thys ma boasteth hymselfe to be the
Loze ouer all the Weste partyes, he spoy-
leth and deuoureth the shepe, and closed in
wyth an hoost of men is carryed proudly in
a tryumph, he receaueth into the temple
of God all byers and sellers, and the that
wyll not receave them he excommunit-
keth and pronouice eth them heretynkes: To
be shozte he hath suffered all the temples
of Chрист to be made so prophane, þ nowe
they be lyke to a well trymmed market.
fforþ I shulde speake nothyng at all of
the choppynge and chaungyng and byeng
of benefyces, of the pardoners , or rather
the deuelles marchaundise, of the fayers
of sacramentes, masses and indulgences.
Ther stande ready before the churche do-
res, tabernacles, tables , chapres and set-
telles: in them are set forth to selle fygu-
res of ware, lytle pinages, fete and hādes
of yron and ware, hennes ans cockes and
innumerable muche of suche kynde of ob-
lacions: and in the churches themselues,
stande Idolles wyth stretched out hādes
and because they be domme, they haue an,
interpretor by, that lacketh no tunge. ffors

E IIII. he

The ii. Epistle to the Thessalonians

he standynge by the auiter and by the Idoll, for to salute them that come, receaueth them, allureth them, and sedeth them wyth fayre wordes, expoundeth the vertues of the saynte, and telleth forth the sayned myracles of the Idoll: to be shorte he mylketh away the money from the superstitious and foolyshe people. And that ther shulde be no thyng to lette hym that shulde offere, he hath also sortes of money by hym, and therfore he choppeth and chaungeth & scrappeth all into the sayntes boxe. Ouer the whyche Idoll somme monke or preste hath rule, whyche of those offerynges doth noysyng hys shameles housholde, whores, baudes, pesters, scoffers, knaues and ydle houswifes: And before all thynnges, the moost holy father hath hys parte of these gyftes: the whyche hathe conþimed thys holy marchaundysse, by grauntinge of his large indulgences, for all that our LOR D E hath commaunded: frely þe receaued, frely geue agayn. Peter also sayeng and prenouncynge: Þer yþe thou and thy money, because thou thyngest þe gyftee of God can be gotten wyth money. But why do I prosecute these thynges so muche, sayng he is not lyuyng þe can

The. Ii. Chapter. fol. 37

can sufficiently declare the couetousnes,
deceates, & vnshamfastnes of hys mooste
vngracious stocke , wyth theyz workes
moost contrarie to Chreste and true re-
ligion.

Thyrdlye, ther followeth in Paule: he is exalte
d aboue all that is called God
or worshipped : whyche sentence may be
expounded two maner of wapes : ether þ
he is exalted aboue God hymselfe, and set
þp agaynste all true religyon and wo-
shippynge of God : ether that he is exal-
ted agaynste all godly thynges , that is to
say all true worshippynge of God, takyng
the persone and name of God, for true re-
ligion and godly thynges . But why do I
stande þp these thynges so muche : seyng
that the Apostle hymselfe doth toyne unto
thys immediatly , that whyche maye ex-
pounde all the forsayde sentence : so that he
shall sytte in the temple of God, auaun-
cynge hymselfe as God. After thys maner
(I saye) is he exalted agaynste God hym-
selfe and all true religion. The temple of
God is here taken for the worlde , for the
catholike and uniuersall churche and the
faythfull herte of euery man. To sytte, is
for to raygne ; to beare rule . To auaunce

him

E n.

The .ii. Epistole to the Thessalo.

hym selfe as God, is to boaste hym of the power of God, & to promyse and challenge those thynges as peculpar to himselfe, whiche belongeth onely to God. Lette vs heare nowe howe these thynges are fulfilled, in Mahomet and the Wyshoppe of Rome. Mahomet doth not alonely despysse the moost holye trynite, but denyeth also Jesus Christe hymselfe to be very God. He affirmeth that he gaue a moze perfec-
ter lawe, then was geuen ether of Moses
or of Jesus Christe : he glozped also that ther was wrytten of hym in the lawe, and in the Gospel, yee and that his name was wrytten from the begynnyng in þ throne
of God in the vpper parte on the ryghte
hāde. And among vs yf þ Wyshop of Rome
or hys Legate had come into ony towne, þ
greate dilygence þ congregaciō fell down
before him at his metyng & receaued him,
not as a man, but as God. All the relyques
were brought forth, & all me kneled down
to hym, loked for hys blesсыnge, & thought
it healthful yf they myght haue kyssed his
fete. And yf that ony man had but once
thought, that he had not had þ full powet
in heauē & in earth, he was straught wape
taken for an heretyke. What shall we saye
also

The ii. Chapter. fol. 38.

also, that all preestes wþtþ wycked freces
dyd preache openly in expresse wordes in
all the temples of Chisten men , that the
Byshoppe of Rome was the vpcare of
Chiste, the heade of the churche, and that
he had full power in heauen and in earth,
pee and in purgatorye to: and that he dyd
gene full remissiō of synnes, that he could
not erre, that all þ interpretation of scrip-
ture was subiecte to hym, that hys lawes
ought to be kepte as the lawe of God that
he was iudge ouer all men, & that he was
vnder no mans iudgemente, pee these me
were not ashamed for to put these horrible
blasphemyes into publike & cōmune law-
es. Of þ whiche thyng I wþll now bþyng
forth certayn euydēte wytnesses . distinc
XXII.cap.Oēs. Unto Peter (sayth Pope
Nycolas,) the kepe bearer of eternall lyfe,
dyd God commytte turisdictiō ouer hea-
uen and earth. Item capit. Sacrosancta.
Although all were Apostelles (sayeth Ana-
cletus) yet dyd the LORDE graunte unto
Peter (pee & they wold the same amonge
them selues) that he shulde haue rule ouer
all the Apostles, and shulde be called Le-
phas, that is to saye , the heade and chefe
of the Apostles: the whiche also dyd deli-

uer

The .ii. Epistle to the Thessalo-
uer the same maner to be kepte of theys
successours and other Byshoppes. Ther-
fore thys Apostolicall seate is ordyned of
God and of none other, to be the heade &
henge: and as the doce is ruled by þ henge
so by the ordinaunce of God, are all chur-
ches ruled by the authoryte of thys holy
Apostolycall seate. Agayne Distinct. xii.
Agatho the Pope doth wryte thus vnto
all Byshoppes: All the dectes of the Apo-
stolike seate are so to be receaued, as yf
they were confyrmed by the godly mouth
of S. Peter hymselfe. Item capit. In me-
moriam. Although that holy seate do laye
a yocke vpon vs, scarslye able to be suffe-
red, yet let vs suffre it and obediellly abyde
it. And a lytle after sayeth Pope Steuen:
Crulpe because the holy churche of Rome
(ouer whyche God wolde vs to rule) is set
forth for a glas and an example: what so
ever it decteethe or ordyneth, it is to be
kepte of all men for euer, and wþhoute
any gaynsayeng. Furthermore. ix. questi.
capit. iii. Gelasius the Byshop of Rome,
sayeth vnto all the Byshoppes that were
ordyned thorow out Dardania, these wor-
des: All the churche knoweth thorow out
all the worlde, þ the Popes seate whyche
is

The. II. Chapter. Fol. 39.

is sapnte Peters ryghte , hathe power to
lowse those thynges whiche are bounde
by ony manes iudgementes what so euer
they be, as one that hathe rule to geue sen-
tence ouer ery churche. And agayn: All
the churche knoweth thowte oute all the
worlde, that þ holy churche of Rome hath
power to iudge ouer all men, but it is not
lawfull for ony man to iudge vpō the se-
tēce of it: for mē may appeale vnto þ oute
of ony parte of the worlde , but from that
no man is suffred to appeale. Item distinct.

XL.capit. Yf the Pope (saythe Boniface)

A blated Ca
non.

be found negligēt aboute hys own health
and hys b̄rethens , or̄ els vnp̄ofyttable &
slowe in hys workes, or̄ slacke to do good,
whiche hurteth hymselfe greatlye and all
other men , and doth also leade wþth hym
þy heapes innumerable people to be pu-
gnished wþth hym euerlastyngly in hell:
yet let no man in the worlde be so hardye
as to rebuke hys fautes: for he beyng oþ-
deyned to iudge all men, ought to be iud-
ged of no man , excepte he be taken swat-
upnge from the sayth. Agayn . IX.Questi.
III.capit. saythe Innocencius the Pope:
No man may iudge þ chefe seate, whiche
despyseth to moderate iustice: nother maye

the

The. ii. Epistle to the Thessalo.

the iudge be iudged, ether of the Empe-
roure or of all the clergye, nother of byn-
ges, nor of the people. Upon the whiche
Canon the autho^r of the glose sayeth: that
a counsell can not iudge the Pope. Ut ex-
tra de elect. Significasti. Wherfore yf all
the whole worlde shulde geue sentence in
ony matter agaynst the Pope, it semeth
that men oughte to stande to the sentence
of the Pope. sc. Ye shall fynde the same
thyng agayne in cap. quanto de transla.
Episcopi titulo. VII. in playne wordes: It
is sayde that the Pope (sayeth he) hath an
heauelye iudgemente, and therfore chaile-
ge the nature of thynges in applyenge the
substaunce of ony thyng to another. And
of nothyng he can make some what, and
make the sentence whiche was nothyng
worthe, somewhat worth. for in those

O blasphemys
wysse.

thynges whiche he lyfte, Ei est pro ratio-
ne uoluntas: hys wyll standeth for a rea-
son or a cause: nother is ther ony man that
may saye vnto hym. Why doest thou so-
for he maye dyspende wþth the lawe, and
of vñryghtuosity make ryghteuosity:
in correccyng and chaungyng þ lawes,
The Bishop for he hath obteyned full power, ac. Here-
of Rome no ther godnor vnto belongeth it that these ioly wþpters
anall.

The.ii. Chapter fol.40

of commentes do so ofte inculcate, that þ
þope is noþer a man nor a God, but the
þycare of God, and a certayne thynge
mengled and made of God & of man. Yf
ony man reþurre the places, he shal fynde
these damnable blasphemys, in VI decre-
taliū lib.I.de elect.& elect. potestate.
titulo sexto in cap.XVII. Item in clemē-
tinatum proemio. And what nedē many
wordes? Thys draggōn vþsurped vnto him
selfe the full power of God in earthe, he
translated kyngdomes, and for hys owne
þrofyt made and vnmade all lawes and
tytes, and turned all the olde and true re-
lygiō topsyturnye, & hate dashed & defyled
it w hys fylthynesse: the whiche thynge no
man can denye. He setteth therfore in the
tempel of god, auascyng hymselfe to be god.

Now wyll we adde vnto these thyn-
ges, that whiche the godly prophete Da-
niell hath spoken of the same thynng in the
vii.chapte: Beholde ther were eyes (sayth
he) lyke the eyes of a man in hys horne,
& a mouthe speakynge þreþumptuous thyn-
ges. And a lytle after that: he shall speake
wordes on þ partye of the moest hyghest,
and shall destroye the sayntes of þ moest
hyghest, and thynke þ he mayc chaunge
þynnes

The. II. Epistle to the Thessalo.

Spmes and lawes. All these thynges are
very playne, by that that goeth afore. For
eyes do sygnispe prudence. he mente ther
fore, that thys kynde of me shuld be moost
subtyll, because that it shuld rule & bryng
all thynges to passe by fraude, gyle, suttel-
tyme, and craft. And surely who so euer doth
marke well howe that these Wysshoppes
of Rome, out of so lowe a degrē hane cō-
me vp on hyghe, and optayned the dygnit-
te of so greate an Emperre, he wyl saye þ
they haue bene moest craftye and suttyll
men. Nother coulde ony mans mouth
speake more presumptuous thynges, thē
it is playne here before, that Machomet &
the Wyshope of Rome haue done. Yee and
though they haue arrogātly attyributed so
great thynges vnto them selues, yet wyl
they nedes speake and be on þ syde of the
moost hyghest: insomuche that þ ony mā
yet nowe a dayes shuld call them the ad-
uersaries or enemys of God, he shulde
scarsely escape theyz handes alþue. Be-
sydes thys, the one of them wyl be taken
for the Prophete of the moost hyghest, and
the other for the vpcar of God vpon the
earthe: as men whiche had receaued this
power deliuered them of God hymselfe,
and

The. II. Chapter. Fol. 41

and do nowe vsurpe it by þ lawes of God.
But ther haue not lacked whyche haue
smelled out thys deceate and wyckednes,
and haue resisted it wyth all theyr power.
But the moost holy father, and the victo-
rious Emperoure of the Turkes haue de-
stroyed them. So; howe muche Christen
blouide bothe of them haue shedde, it is de-
clared in the hystoþe before menyponedz
and how much they shedde yet stille, vn-
luckye experiance doþe teache vs well
ynough. Nowe although in very dede that
no man hath the power so; to make & vn-
make the good lawes of God at hys plea-
sure, yet hath Antichrist vsurped þ power
vpon hym. Whereupon sayth Daniell: he
shall thynde that he maye chaunge the ty-
mes and lawes: but he sayeth not, he shall
haue power to chaunge them. Now Ma-
chomet and the Wyshoppe of Rome haue
vsurped þ power unto them moost shame-
fully, which thyng we haue proued a litle
before by sufficiente testymonyes. In the
eleuenth chapter the same Daniel sayeth:
The kyng shall do what hym lyte: he
shall exalte & magnifie hymselfe agaynst
all that is God, he shall speake maruap-
lous thynges agaynst the God of goddes,

If I. AND

The . ii. Epistle to the Thessalo.
and he shall p;rosper, vntyl the i;ngathe be
fulfilled. for hys fall is appoynted and so
forthe. for the Prophete hath spokē moze
vpon thys matter in that place, whiche
may be vnderstonde of euery wytte mā
wythout ony laboure or exposcion.

The prophe
cy of Iaule
wested a: the Papistes do expounde thys place of
garnishe the Paule vpo vs. for nowe saye they, is this
preachers of the Departynge fulfilled, when the Lutherians
and the Zwinglians do departe frō
the holiseate of Rome, and wyth theyz li-
bertye do open a gate unto all synne and
myschefe, and are agaynste the Prelates
of the churche: besydes thys, they are lyfte
up agaynste the vycar of God hymselfe,
deflyng the authoryte of the churche,
whiche never erred, and syttinge in the
temple of God, do boaste themselues to
preache the worde of God, & therfore they
thynke themselues worthye to be worshyp-
ped as God. But they do vs wronge, be-
cause we never departed a strawe b;readth
from the truthe of þ canonickall scripture.
for althouge we knowe not the churche
of Rome, as it is nowe ordered, yet we do
knowe the holy catholyke churche and
the onely heade therof Jesus Christ. The
whiche

The .ii. Chapter. fol. 42

whyche in as muche as he promysed that
he wolde abyde wþþ vñ unto the ende of
the worlde, Math xxviii. we nede not be-
leue that he hath put a vycare oþ Debþte
in hys steade. ffor a vycare stådeth in the
steade of hym that is absente. But Christ
is euermore p;esente wþþ hys churches:
hym onely to we preache, commende, and
tinculcate vnto our churches. We do moue
men conueniently to beleue in hym, & we
do teache moost diligently, charyte, in-
nocency and pure iuyng. Notter do we
teache ony other lybertye thþ of whyche
the Apostle spake: Ye are called into lyber-
tye, but se that ye geue not your lybertye
an occasion to the fleshe, but thow chay-
rte serue you one another, Galat. v.
And we are agaynste none of the chefe of
the churche. ffor the Prelates of the
churche, are the mynypsters of the worlde &
teachers of the truthe of the Gospell: and
who despysseth such? who is agaynst such?
But yf ony vnder the pretence of the church
and of mynypstacion do sek: theye owne,
beate rule, oppresse the truthe, & settynge
godlye thynges asyde, do teache mēnes
tradycions, fforsothe they are of good ryght
despysed through theþ owne defaute.

ff ii. ffor

The.ii. Epistle to the Thessalo.

ffor Peter sayeth : We muste obey God more then man . And out LORDE in the Gospell : Se þ no man deceave you . ffor many shall come in my name , savenge I am Christ , & shal deceave many . ffarthermore we dyd never defyle the authoryte of the catholyke churche . ffor we do hyghly esteeme Christe hymselfe and the canonycall truthe . Nowe the strength and foundation of the churche is Christe & the truthe . Howe shulde not we the iudge hono;ably of the churche : We haue never sytten in the temple of God , but haue mynysitered alwayes : and for thys cause haue we cheslycrysed agaynst you , because that ye wyl beare rule o; sptte , & not mynysiter as we do . Moreouer we do freely confesse that we leauyng mens tradicions do purly and sympli (that is to saye as muche as þ grace of God and oure fraynes wyl suffice) preache the canonicall scripture , and for the establisþyng not of our authoryte but of it , do often saye wþth saynte Paul : He that refuseth these thynges , refuseth not man , but God , whiche hath geueþ his holysprete unto the Prophetes and Apostles , þ they shulde teache these thynges unto vs . i. Thessalo . iiiii . Yet we do geue all

The II. Chapter fol. 43.

all honoure to God onely in all thynges,
and vnto our selues nothyng but confu-
sion. Our churches, whiche are Christes,
wyll testifys thys.

Laste of all I wyll put to þ paraphrase
of saynt Jerome, wþt he whiche he dyd The pater-
phase of S:
expounde these wordes of saynt Paule in Jerome's vñ
the XI. question. vneo Algasia, after thys these wor-
maner: Excepte (saythe he) ther come a deas of Pau
ie.
departyng fyste, and that all nacions
whiche are subiecte to the Empyre of Ro-
me do departe from it, and that he be re-
ueled, that is to saye opened, whom all the
wordes of the prophetes do shewe forþe:
The man of synne, in whome is the foun-
tayne of all synnes, And chyld of perdy-
cion, that is, of the deuell (for he is the de-
strukcion of all men) whiche is agaynste
Christe, and is therfore called Antichrist,
and is exalted aboue all that is called god
so that he treadeth downe wþt his foote
the goddes of all nacions, or els all comly
and true religyon, and in the temple of
God (whiche is Jerusalē as some thynke)
or els in the churche (as we rather suppo-
se) sheweth hymselfe as though he were
Christe and the sonne of God. Excepte
(sayeth he) that the Empyre of Rome be
þ III. fyste

The. ii. Epistle to the Thessalo.

fyrst made desolate , and that Antichriste
go before . Christe shall not come , whiche
shall therfore so come , þ he maye destrope
Antichriste . Ye remembre saþeth he , that
these thynges whiche I nowe wryte by
myne Epistle , when I was wþþ you I
shewed you in expresse wordes , and tolde
you that Christe shulde not come , excepte
that Antichriste wente before . Hethereto
haue I rehearsed þ wordes of S. Jerome .

And novve you knovve vwhat
vvythholdeth:euen that he myghte be
uttered at hys tyme . For the mysterye
or iniquite dothe already vvorke . Let
hym vvhiche novve holdeth , holde
styl,vntyll it be taken avyaye , and the
shall that vvycked be uttered , vvhorne
the LORDE shall consume vvyth the
sprete of hys mouth , and shall destroye
vvyth the clearnesse of hys comynge .

He wryteth Some man myght saye , why shuld we
more plainly of þ tym: of not beleue , that the aduersary of Christ ,
Antichriste doth now raigne , and is alreadye come ,
when he wuld come . When we do se the name of Christe , & hys
doctrayne by all meanes to be spoken a-
gainste , of all the myghtyest men of thys
worlde : The Apostle doth answere : You
knowe what ietteh:euen that I tolde you
that

The.ii. Chapter fol.44.

that he shulde be vttered, when hys tyme
is come. Ffor so he a man can not denye,
but that euē nowe the power of iniquy-
te doth wōke by hym, but nowe he setteth
forth hys strength more couertlye, thē he
shall do when his tyme is come. Ffor unto
the bōdye of Antichristē belongeth blasphe-
myes, cruell persecutions, heresyes and o-
ther such lyke iniquities. But these thyn-
ges beginne to budde and sprynge vp by
and by, euē in the tyme of the Apostles.
Wherewpon Ihon the Apostle sayeth: My
lytle chyldren, it is nowe the laste tyme, &
as you haue herde, that Antichristē shall
come, euē nowe ther begynne to be ma-
ny Antichristes alreadye. i. Iho.ii. Ther-
fore dothe Paule more clearelye sygnyspe
vnto vs, that same tyme in þ whiche An-
tichristē, thit is to saye, the perfeccion of
all iniquite shuld be vttered, sayeng: Whē
that shalbe taken awaie, whiche nowe
wholdeþ or letteth hym for to raygne, thē
shall þ wycked be opened. That is to saye,
whan that the Empyre of Rome shall be
taken out of the waye, or at the leest way
troubled, then shall Antichristē raygne, &
after that shall Christē come bothe for to
destroye thys enemye of all sayntes, and
ff. iii. also

The ii. Epistle to the Thessalo:
also for to iudge all flesh. For he doth now
expownde that moze playnely, whyche he
spake of before. The wordes corespondēt
to the greke texte, do make those thynges
moze playne for thus they spgnyfye : hol-
dynge that now, tyll it be out of the waye:
whyche is as muche to saye , as that that
thyngē whyche nowe onlyc letteth , shall
be taken out of the waye. And then shall þ
wycked appeare. ¶ els (to speake it more
playne) that thyngē whyche nowe onely
letteth shall be a lette so longe, vntyll it be
taken awaye: and when it is take awaye,
then shall Antichrist come forth . And S.
Jerom also follewesth the same sence, wyp-
tynge vnto Algasia these wordes in a ma-
ner: What is the cause that Antichrist cō-
meth not now, ye knowe full well. Nothes
wolde he playnely saye , that the Emperore
of Rome shulde be destroyed, because that
they whyche governe it do thynke it euer-
lastynge . For the whyche cause after the
Apocalypse of S. Ihon, ther was wrytte
in þ fozeheade of the whore that was clo-
thed in purple, a name of blasphemey, that
is to saye , Rome eternall . For þs he had
sayde playnely and boldly, Antichrist shall
not come, excepte the Emperore of Rome

Saynt Je-
rome.

be

The.ii.Chapter. fol.45

be sp̄st done awaþ, it semeth that he shuld haue gauen a iuste cause of persecucion, agaynst the churche in the Easte partyes. And a lytle after he sayeth: The Empyre of Rome whiche nowe hath all nacions vnder it, shal ceasse and be take out of the wape, and then shall Antichrist the foun-
dayne of iniquyte come. Thys sayeth Je-
rome. Tertullian also, of the resurreccion Tertullius.
of the fleshe: Who (sayeth he) shall be take
out of the wape: but the estate of Rome,
whiche b̄ynge cut awaþ: and scattered
into tenne kynges shall b̄ynge in Anti-
christ, ac. ffor the de partynge of kyngdo-
mes from the Empyre of Rome , and the
kunynghe in of the rude Gotties , that is
to saye of the Vandales & Hunnies, dyd
geue an occasion vnto the Saracens, and
vnto the Wyshoppes of Rome , ffor to in-
uade and gette þ Empyre. ffor þe one
had not broken the strengþ of the Empye-
re of Rome , the other had not rayned.
But we haue expounded all these thyngeſ
moze at large in the hystory here before.

Nowe followeth the ruyne & destruc-
cion of Antichrist. He shall not fall by and
by after that he is straken wyth a stroke
of weapon, but by lytle and lytle , & after
ff v. he

Of the de-
strukcion of
Antichrist.

The .ii. Epistle to the Thessalonians
he hath bene made weake by many bat-
taylles he shall at the laste peryshe . But
he shall not be caste down wth mans hande,
nother yet by the multytlde of hoostes,
nor strenght offouldpers, or gonnes strokis,
but by the hande and power of God . For
Christ shall fyre consume hym wyth the
sprete of hys mouthe , and after that shall
he put hym cleane out of the waye , wyth
hys moost gloriouse commynge into iud-
gement . The fyre of these two, dyd Paule
take oute of the eleuenth chapter of Isaie,
whose wordes are these : With ryghteous-
nes shall he iudge þ poore, and wyth equi-
te shall he contende for the meke of the
earthe, he shall stryke the wþld wþth the
rodde of hys mouthe , and wyth the sprete
of hys lippes shall he slaye the wycked .
Nowe the sprete of þ mouthe or of the lipp-
es of God , is the true expyscion of the
wordis of god . For the wordis of God is the
same swarde, wherewyth þ heade of thys
proude Golyas shall be stryken of . For
Antichrist speaketh on the sprete of þ moost
hyghest, and he sayeth þ all that he doth is
deduced or taken out of the Decrees of þ
holys scrifture . For vnder the pretence of
this, hath he heretofore raygned safely . But
when

The st. Chapter. fol. 46

when that thorough the goodness of God
the lght of the Gospell , that is, Goddes
wo^rde begynneth to shyne, the clowdes of
thys deceauer do stryght waye vanyshe
awaye. ffor it is playne vnto all men, that
thys fellowe in hys maners and lawes, is
clene contrarie to Christe . Therefoze it
commeth to passe , that all godlye mytched
men (the truthe once knownen) do abhorre
and forsake hym . Therfoze the swarde
wherwyrh this man is slayne is the word
of God, ffor thē is he moost surely slayne,
when that hys nature and dysposyciō are
manystly knownen by the doctrine of
scuthe . The knowlege of hym dothe kyll
hym and cast him downe, and the clokyng
and ignorance of hym doth sette hym vp.
ffor they that knowe hym not , do beleue
that he is an Apostolycall prophete, yee
a god to, but they þ knowe hym trulye, are
sure that he is Antichriste . The latter of
these two dyd Paul take out of þ.vii.chap
ter of Daniell , where we reade : I loked
tyll the seates were prepared, and the olde
aged satte hym downe, and beholde , ther
came in the clowdes of the ayre one lyke
the sonne of man , and he came vnto the
olde aged, and the iudgemente was sette
and

The. st. Epistle to the Thessalo.

and the bokes opened . Then toke I heide therevnto because of the woyce of þ proud wordes whiche that horne spake . And I behelde stylly , styl þ the beaste was slayne , and hys bodye destroyed and geuen ouer to be burne in þ fyre . And therfore saith Paule : Whom the LORDE shall destroy wyth the brightnes of hys cōmpinge , þ is to say w his moost gloþous cōmping . ffor out LORDE sayde in the Gospell : Euen as the lyghtenynge commeth oute of the Easte , and appeareth vnto the Weste , so shall the commynge of the sonne of man be . ffor he shall come in þ cloudes of heauen wyth greate power and gloþy Math . xxvii . And euen as darknes (as sayeth S . Jerome) is dypuen away at the cōmpinge of the Sonne , so shall the LORDE destroy and put hym awaie wyth the brightnes of hys cōmpinge . Thys gloþe and vpcrosse is reserved vnto Chistre onely . ffor they are deceaued whiche thynke þ Antichriste , before the daye of iudgemente , shall by abolysched by the stregth of armes .

But thys battayll betwene Chistre & Antichriste shall rather endure vnto þ ende of the worlde . And he beynge bolde of the stregth of armes , shall breake a sondre g
treade

The bataille
þ banquynge
of An-

tichriste .

treade vnder hys fete the sayntes of the
moost hyst, but the membres of Chyste
shall wytchsonde hym, and shall sette vp
hym w the swarde of the worde of God,
shall bewraye hys deceate, shall accuse his
wyckednes, and so slaye hym. For by thys
meanes shall he be put oute of mens hat-
tes, and hys authoryte shall fall. And in þ
measeason, although he be ouercoine, yet
shall he take on, vntyll Chyste the ludge
shall putte hym quylt down. And therfore
my brethren out wyctoyre must stande al-
only in the truth of Gods worde, & in the
constanucy of our sayth. Therfore let vs
betake out syue's unto our saythfull crea-
tor, & go forward in þ affympng of þ cano-
nical truthe, & gloriþ of Chyst our redemer &
LORd, agaynst þ blasphemies of this vn-
pure draggð. Chyst wyl be presēt w hys,
although he deliueret vs into hys handes.

Vvhose cōmynge is by the vvor-
kyng of Satan, vvyth all povver and
lyenge sygnes and vvonders and in all
deceueablnes of vnyghteousnes amōg
thē that periysh: because they receaued
not the loue of the truthe, that they might
haue bene sauued. And therfore god shal
sende thē stroge delusio, that they shuld
beleue

The b̄ytes
of þ Chyst
ben dedyd
in the truthe
of Goddes
worde and
constanucy.

The Ii. Epistle to the Thessalo.

and the booke opened. Then toke I heede therewith because of the vopce of þ proud wozdes whiche that horne spake. And I behelde styll, tyl þ the beaste was slayne, and hys bodye destroyed and geuen ouer to be burnte in þ fyre. And therfore sayeth Paule: Whom the LORDE shall destroy wþt the vþgþtnes of hys cõmpnge, þ is to say wþ his moost gloþpous cõmpnng. ffor out LORDE sayde in the Gospell: Euen as the lyghtenynge commeth ouer the Easte, and appeareth unto the Weste, so shall the commynge of the sonne of man be. for he shall come in þ cloudes of heauen wþt greate power and gloþy. Matt. xxviiij. And euen as darknes (as sayeth S. Jerome) is drþuen away at the cõmpnge of the Sonne, so shall the LORDE destroy and put hym awaie wþt the vþgþtnes of hys commynge. Thys gloþpe and vþc-toþpe is reserved unto Christe onely. ffor they are deceaued whiche thynke þ Antichriste, before the daye of iudgemente, shall by abolysched by the strength of armes. But thys battayll betwene Christe & Antichriste shall rather endure unto þ ende of the worlde. And he beynge bolde of the strength of armes, shall vþtake a sondre g
treade

The battayll
þ vanquish
png of An-
tichriste.

The.ii.Chapter. fol.47

treade vnder hys fete the sayntes of the
moost hyest, but the membris of Chistē
shall wytchstonde hym, and shall sette vpō
hym w̄ the swarde of the wōrde of God,
shall bewzape hys deceate, shall accuse his
wyckednes, and so slaye hym. For by thys
meanes shall he be put oute of mens har-
tes, and hys autho;pte shall fall. And in þ
meāseason, although he be ouercoine, yet
shall he take on, vntyll Chistē the iudge
shall putte hym quyte down. And therfore
my b̄ethen out vycorre must stande al-
only in the truthe of Gods wōrde, & in the
constanucy of our sayth. Therfore let vs
betake our lpus vnto our saythfull crea-
tor, & go forward in þ affy;mpng of þano-
nical truthe, & glo;ry of Chist our redemer &
LORD, agaynst þ blasphemies of this vn-
pure draggd. Chist w̄yll be presēt w̄ hys,
although he deliuer us into hys handes.

Vvhose cōmynge is by the vvor-
kynge of Satan, vvyth all povver and
lyenge sygnes and vvonders and in all
deceueablnes of vnyghteousnes amōg
thē that periysh: because they receaued
not the loue of the truthe, that they might
haue bene sauued. And therfore god shal
sende thē strōge delusio, that they shuld
beleue

The b̄ycom-
yng of þ Chis-
ten Gādcrb
in the truthe
of Goddes
wōrde and
constanucy.

The ii. Epistle to the Thessalo.

beleue lyes: that all they myght be
dāned, vvhych beleued not the truthe,
but had pleasure in vnryghtousnes.

Antichriste
rāveneth by
power and
lyes.

Hethereto hath the Apostle entreated
of the reuelacion of Antichrist, of the ru-
yne and confusion of hym: he hath spoken
also of hys kyngedome and propertyes, &
nowe he turneth hym from that, and de-
scribeth hys strengthe and workes more
at large. That deceaueret shal come (sayeth
he) prepared wyth the sprete and power of
Satan, the whiche shall shewe forth them
selfe in hym moost manysely. For thys
maner of speakeynge Vvhose comyng
is by the vworkyng of Satan, is so much
to say. Nowe the strength and workyng
of Satan at chesely, murther, and lyes, as
our saueoure sayeth: He was a manslay-
er from the begynnyng, and abode not
in the truthe, because the truthe is not in
hym. Whan he speaketh a lye, he speaketh
of hys owne, because he is a lyer and the
father of it. And Paule in this place shew-
ynge the werkis of Satan by partes, doth
takēn vp power and sygnes, that is lyenge
wonders, and the deceauablenesse of vn-
ryghteousnesse also. For Mahomet sayeth
that he is sente of God in the strength of
armoure,

The.ii. Chapter. Fol.48

armoure, afor thys cause doth he destroye
all kynges wþþ fyre and swerde. And þ
þyþþope of Rome hath abused þ armout
of al kynges and þynches, persecuteth and
slayeth the sapntes, either callynge vpon
the secular arme. or els by excrecysinge
þyþþowne strength. The greate destrucci-
on of moost stronge nacions nowe in out-
dapes do testifys what he maye do by
strength, and what murthurs, yee and be-
trayal of kyngdomes, and robberyes, the
deuell hath done in the world by hys pro-
curemente. We maye thanke hys coußell
and crafte, that here wþthin thys .xxvii.
yeares, we haue sene the strengthe of
moost stronge nacions, that is to saye of
the Heluetians, Germanes, ffrenchmen
and Spanyardeſ, after they haue bene
broken, to haue fallen now into the kyng-
dome of Naples, nowe in the dukdonie of
Myllan, a somtyme into other kyngedo-
mes, aþ theyz kynges or þynches banþhed
or els ledde into captiuitie, mans lawes;
Goddes lawes plucte vþþ the rootes,
good studye oppressed, moost noble cyties
subuerted, and plentyfull contrypes utter-
ly destroyed: to be shorte, ther was none
age sparid. I do wþþlynglye passe ouer
many

The ii. Epistle to the Thessalo.

many thynges of the same sorte, whiche þ
members of chys Wyshoppe, and the Ec-
clesiaſticall prelates wyth theyr compa-
nions, haue done in diuers partyes of the
wo;ld, and in many kynghomes, and pro-
vinces to the greate hurte of the cōmune
welthe and of all goodnessse, and ſpecially
of the truthe. The prudente reader dothe
well vnderſtonde by theſe thynges whiche
I haue noted, what he ſhulde do, beleue,
or flye.

Antichriſt. Nowe ther are two maner of ſygnes,
þes ſygnes, true, and false. Those are true, whiche
are done in dede, and ſprunge oute of
ben greatly no phantasye or imagynacion, but are
wrought of God hym ſelfe by his mynyp-
ſters, for the ſtablyſhyng of the truthe.
Suche are all the ſygnes of the propheetes
and Apostles, of Moſes & of Chriſte. And
those are false, whiche (by the ſufferaunce
of God) are done by þe mynypſters or wo-
kyng of Satān, to the derogacion of the
truthe or ſtablyſhyng of falſhed. And of
theſe ther are diuerſe kindes. for ther are
ſome whiche by a falſe appearaunce do de-
ceave men. Ther are other whiche are
done in very dede, as they ſeme to be, but
for chys purpoſe, that they myghte leade
men

The.ii. Chapter. fol.49

men away from the truthe vnto errore.
ffor the holy Apostle doth not call them
onely lyenge sygnes and wonders, whiche
haue a false similitude or appearaunce v-
the, but those also, whiche althoughe they
be done in very dede, do yet bryng men
vnto iyes, and deceave the lokers on. S.
Augustine hath disputed mo:re of sygnes.
In opere octoginta trium questionum.
quest. LXXIX. Out LOR D Jesus sayeth
in the xxiii.chapter of Mathewe: Ther
shall arise false Christes and false prophe-
tes, and they shall do greate sygnes and
wonders, iisomuche that yf it were pos-
sible, the very electe shulde be brought in
to errore. Beholde I haue shewed you
befo:re. Yf they sape vnto you, beholde he
is in the wyldernes, go not out: beholde
he is in secrete places, beleue the not, &c.
Truely greate authozpte happened vnto
Mahometes religiōn, throughe lyenge
sygnes and wonders. Other yet hath the
estymacion of the Wyshoppe of Romes
religiōn, encreased by our thyng so much,
as by the multytude of myzacles. ffor by
myzacles hath he thrust into the worlde p
honourynge offaynes and worshyping
of ymages. ffor no man can well expresse

G i. the

The II. Epistle to the Thessalo.

In this place þ author of the com-
mēt, called Henr̄ cus B̄llingc-
tus of T̄ngry had put in dy-
vers appylarie images of þs crūne
contrarie. In the fide of whiche be-
cause they crepte into the chappell of our Lady, or
were knōwen to þs) 3 haue set in these acquayn-
tance with our eny al-
teraciō of the intent þ them in for-
the wonderous craftes, wherwith þ deuel
hath deceaued the whole wōlde. They þ
haue at ony tyme vysyted our Ladye at
Wysdon, Wuswell, Ypſwiche or Wal-
ſpngame, the roode of comforste, þ roode of
rest, the roode of grace in Keute, S. sau-
oute at London, S. Thomas of Canter-
bury, or ſuche lyke Idolles: they haue ſene
tables, oblaciōns and moze teſtimonyes
of myracles, þt a great naupe of ſhippes
coulde carpe awaye. For ſome one haþe
crepte into the chappell of our Lady, or
ſome other ſayne bothe crooked & lame,
and there hath made hys petpcion to an
Image, and came home agayne in good
healthe: and therfore in wytnes of þs
thyngē hath hanged vp hys ſtyles before
the Idolle. Another hath ſaymmed ſafe to
lande fro a ſhipperwracke after he hath cal-
led vpon the helpe of ſome ſayne, & ther-
fore hanged a table or a fygure of a ſhippe
befoře the Image. The thyde escapyngē
of an hoost of men of warre, made a vowe
vnto the virgyn Marye, and byd therfore
dedicate hys barnesse vnto her. Some o-
ther after they haue broken out of prefon,
haue consecrate vnto a ſayne, ether a
ſheyne, or manacles or elſ a payre of fet-
ters.

The.ii. Chapter. fol. 50

ters. Then came it to passe at length that
not alonly those temples, but all churches
of Chirsten men were polluted wyth such
delusions. These false sygnes occupied y
mooste holy seates in Christes churche,
but of whyche the sygnes and truthe of y
Gospell oughte to haue ben declared. ffor
oute of such places were these moost vn-
shamefast lyres pronounced and shewed,
wyth greate boldnes of the preachers, and
wonderous retayninge of the moost foo-
lyshe people. What shall we say, that men
haue sayde, y the very Images themselues
haue ethet remoued out of theyr places,
or els haue ben sente of God hymselfe fro
heauen, or els wher as they haue ben hyd
in certayn places they haue come to lyght
agayn. Some haue laught, and some haue
wepte, other haue trembled & geuen forth
teames out of them, yee & sometyme they
or ther beardes haue wonderfullly growen
in length or bygnesse, sometyme they were
gone cleane awaye alone, and many tymes
they haue spoken. And it was lawfull for
no man to doubt, or els frelype, that is to
saye truely to talke of these thynges, yee a
man had stonde in daunger of hys lyfe yf
he had not worshipped and receaued these

G ii. wycched

The.ii. Epistle to the Thessalo.

wyckednesse as thynges that had come
from God hym selfe , and set forthe to be
wo:shypped . Antichriste that Wyshop of
Rome not beynge contente wyth these ab-
ominable thynges, and wyth the extreme
superiycion and manyfeste Idolatrie of
the people , dyd almoske euery day con-
secrate new Gods, that is(as they call it)
canonysed them, dyd ether institute new
pylgrimages , or els confirme suche as
were inuented or receaued alreadye : he
chose oute reliques of þ mooste stynkyng
and wycked mens bones, and sette them
forthe to be wo:shypped , yee & promysed
pardon to the wo:shyppers of them , and
commaunded holypdayes for those fayned
Goddes, & leste nothyngе undone whiche
myghte encrease, nor shynge, or set forth Ido-
latrye: and dyd so corrupte the true rely-
gion, that the very Gentyles were neuer
muche more corrupte . Besyde thys the

How many prouable apperaunce and wouderous
good people haue ben de clypmactis of false myracles dyd deceaue
all the wysest men in a maner. It lacked
but lytle, that we were not compellec to
haue wo:shypped in þ steade of true spg-
holv m̄r̄c̄ n̄miracles of God, þ spgnes & won-
dens of K̄t & 3p̄swych. ders, whiche certayne blacke frerers co-
secrete

The.ii. Chapter. fol.5r.

Secrete to the deuell had wyckedlye done
in p cypye of Berne in Nuchtiande, not
wythoute the helpe of wytchcraftee you
may be sure. They wente already about
the confymacion and approbacion of the
Bishoppe of Rome, and they had lyghtly
obtayneid it, but that the goodnes of God
hauyng ppyre on the symplenesse of the
people, dyd dysclose thys mysterye of ini-
quyte to all the worlde before that it was
fully fynysched and ended, to the detoga-
cion & shame of oll other false myracies.
I thynke that the buyldynge of these clo-
sters of beggyng ffreers, is one porciō
of þ chese of these lyenge sygnes. He shall
not be beleued I know well amonge our
posteryng that shulde tell them that beg-
gers in so shorte a space, had buylded so
large & goodly houses, of the whiche eche
of them are sufficiēte for to receave &
norþe kynges and prynces. But we se
many thousandes of these buylte vp on
hyghe, and retched forth, bothe longe and
large, and besydes that to haue gotten þ
goodlyest porciōs of lande in all contypes
and cyties. Yee and these deceauers the-
selues, knowlegynge thys wōder, do say:
No prynce or kyng coulde perfourme in

G iii. certayne

The. ii. Epistle to the Thessalo.

certayne hundredes of peares, þ whiche
we beggers (not wþout myacle) haue
fnyshed in so lytle a space. Yee and haue
so fnyshed them þ our buyldynge maye
compane wþ the moost goodlyest olde
place s that are. God hath opened by this
þynge (saye they) that the rules of oure
ordres do not so greatly dysplease hym: as
thoughe Daniell had not sayde longe ty-
me before, that thys shulde come to passe.
ffor thus we reade of Antichrist in þ .xi.
chapter: Such as wþll serue hym, he shall
geue greate worshyppe and power, yee &
make them Lordes ouer manye, & geue
them the lande for naughte. sc.

Paule addeth therento, in all de-
ceauablenesse of vngylieousnesse: un-
derstonde þ Antichriste shall come after
suche maner. That is to saye, when he
commith, he shall bryng wþ hym all
kynde of inuite, wherewþ he myghte
bryng men away from the truthe, equi-
te, honestye & ryghteousnesse, & wþappe
men in pþocrysþ and errores. We know
therfore that by the meanes of antichrist
the commune iustice, all honestye, & holy
truthe shalbe moued oute of theyz place,
& vngylieousnesse, pþocrysþe, vnschame-
fastiesse

The.ii. Chapter fol.52.

fastnesse, voluptuosnesse, & moost vapne
persuasions to be set vp in they; steade.
Whiche thynges he þ seyth not to haue
all ages and degrees in possessiōn nowe
at thys tyme, lacketh both hys eyes & hys
wytte. But all me shall not be deceaued,
but the reprobate: that is to saye, they, of
whom the truthe was refused, and lyes
receaued, that is to saye, such as do wyl-
fullly peryshe. And because that a secrete
questiōn myghte be moued: Why hathe
God suffered Satan, and Antichrist hys
captpue to haue so greate power? By a
solucion he preventeth the question and
sayeth: because they receaued not þ loue to gracie
of the truthe, that they myghte haue ben
saued. That is to saye: the iustice & ven-
geance of God, requyret þ same thyng
to be done. For they obstatnate rebellion
agaynst Christ, deserueth that all they
whiche receaued not Christ, that of hys
charyte was wyllynge to saue all men, &
for hys truthe sake dyd ope those thynges
whiche belonged to saluacion that they
myght haue ben saued, shulde nowe by þ
suffraunce of God for the truthe haue
falshed, in the steade of charyte tyranney,
and for a sauage to haue a destroyer, and

Why þ Antichrist
hathe so greate
power and
prolpereth
to gracie

¶ iiiii. that

The ii. Epistle to the Thessalo.

that they shulde nowe beleue the lyes of
a wycked man, whiche wolde not beleue
Christe, that tolde them the truthe. So:
our LORDE hymselfe sayeth, in þ Gospell
of Iohn: Ye wyll not come vnto me,
that ye myght haue lyfe. I receaue not þ
glorþe of mē: but I knowe that you haue
not the loue of God in you. I came in the
name of my father, & ye receaue me not,
yf an other shall come in his own name,
þyn wyll ye receaue. Joh v. And oute of
þys trulyt semeth, that that noble sen-
tence of the commyme people was takeþ:
They þ beleued not Christe, shall beleue
Antichriste. And herevnto belongeth also
the wordes of Paule that followe, wher-
wyth he maketh that whiche goeth be-
fore more clearer, sayeng: And therfore,
that is to saye, because they receaued not
the loue of the truthe, and were not þ lo-
uers and followers of true celygion, God
shall fende them stronge delusions, that
is to saye, moost euylente seduction and
deceate, that euyn lyke madde persones,
and men rauyshed of theyr wyttes, they
can not chose but beleue lyes. And for
þys cause that all they myghte be iud-
ged, that is to saye tormented & punyshed,
vvhiche

The II. Chapter. fol. 53.

Vvhiche beleued not the pure and
symply truthe: but rather approued vn-
tyghteousnesse, ypoctry, superstycion
and errore. Ye haue now a reason how
it cometh to passe, that the wolden
a dayes is so readye to beleue the myra-
cles, doctrynes, and rytes of Antichrist.
It is the iudgemente of God, whiche hath
shewyd myracles ymough by his sunne,
by his prophetes and Apostles, and hath
also prescrybed vs doctrynes, and rytes
clearlye and sufficiencie ymough. But all
these thynges set aside, we had rather be
deceaued. Therfore these prestes and
monkes Antichristes knyghtes deceaued
vs by gettynge awaie our moneye, and
nieuer ceased to thruste in theyr lyes vn-
to vs, vntyl they had emptyd all mens
cofers. Suche thynges as myghte be
brought out of the Wyble seemed olde for-
worne thynges: all men daylye desyred
to heare new matters, and therfore was
it ffor euery man that wold, ffor to in-
nente euery thyng that he lyste. He was
best allowed that had brought in ony new
thyng into the churche: and so throughte
theyr vnschamefastnesse, and our curyo-
sytte and foolysenesse, it came to passe; by

G v. the

The.ii. Epistle to the Thessalo
the ryghteous iudgemente of God , that
all truthe was banished maner yeres
sence, and error hath raygned myghte-
lye thowt oure the cogtegacions. Nowe
though it be thus, and that experiance it
selfe do prove these thynges to be ouer
true , yet are ther certayne euell occu-
pped persones, whiche go about to boul-
ster vp the corrupte captayns of þ moost
corrupte religioun , whiche are bente to
destroye the sprete of the mouth of God.
But the truthe which is invincible, shall
overcome bothe those vayne prelates of
the churche, and also theyr foolyshe defen-
ders and shall also overthrow them and
bruse them all to peces, excepte theyr con-
uerre vnto the LORDE. Hethereto haue
we disputed more at large , then we
thought to haue done at the begynnyng,
of the compyng of Antichristie , of hys
kyngdome and confusion, for the readers
pleasure, and for the erudpcion and war-
ninge of the simple people. Nowe wyll
we returne vnto Paule and the Thessa-
lonians . for Paule hymselfe after he
hath synysbed hys dysputacion of Anti-
christie, turneth hym vnto the Thessalo-
nians.

But

The II. Chapter. fol. 54

But vve are bounde to gene thankes alvvayes to God for you brethren beloued of the LORDE, because that God hath from the begynnyng chosen you to saluacion thorovve sanctifyenge of the sprete, and thorovv leuynge the truthe: vvhtereunto he called you by oure Gospell, to optayne the glorye of our LORDE Iesu Christ.

Theophylactus knyghtyng these thynges verye goodly with thos that are gone before, saþeth thus: When he had shewed them certayne horriblie thynges, and suche as myght amase the mynde of the hearers, he doth afterward ease theyz hertes, monysþrage them after thys maner: Let other men be afearde of these thynges, they (I saye) whiche peryshe, and ouer whome þ deuell hath great power, but we are bounde to gene thankes for you vnto God, because that he hath chosen you, and embraced you with his loue. And thys is a notable place of the election of God. for God hath chosen vs vnto saluacion, and not that we shulde saye: þ God haue chosen me, I neide not feare dampnacion, and thoughte I sygne never so muche. But God hath chosen vs vnto

A notable
place of the
election.

The .ii. Epistole to the Thessalo.
vnto saluacion saþeth Paule, whiche sal-
uacion is fynded in vs through þe sanc-
tisþenge of the sprete and beleuyng the
truthe:that is to saye, by the sprete hym-
selfe,whiche purifieth our hertes, a ge-
neth vs true faythe. **fo;** fayth whiche is
the gyftee of God , is myghtye in opera-
tion . Paule therfore doth set true fayth
agaynst the false persuasion, of þe whiche
James speaketh,sayenge: fayth wþout
worke is deade . To thys matter of
eleccion, belongeth the preaching of the
Gospell also. **fo;** thowewe the preaching
of the Gospell , he calleth vs to the true
fayth, and to the obtainyng or possessiō
of the glōrye of our LORDE Jesu Ch̄rist:
that is to saþe , that we myghte be made
the glōryous and bewyfull possession of
our LORDE Jesu Ch̄rist, an holy,inno-
cente and immaculate people , whiche
myght honoure and worshyppe God, and
that God hymselfe myght dwell in þe bat-
tes of them that serue hym. **fo;** God hath
not called vs vnto lustes and vncleñnes,
& Thessa.iii. but vnto holynes, & pure-
ties, and that we myght become his holý
temple. These thynges ought to be taughe
vnto þe congregacions. After thys maner
suche

The ii. Chapter. Fol. 55.

suche as are captiue shulde be plucked
out of the bondage of Antichrist: and if þ
ony haue not fallen into hys captiuite,
let them here learne to geue God contynuall
thankes, and also to praye him that
he leade them not into temptation, but
delyuer them from that euell, sanctifye
them thorow the sprete, and by true fayth
to kepe them in the eleccion of saluacion.

Therefore brether stande faste, and
kepe the ordynaunces vvhych ye haue
learned: vvhether it vvere by oure
preachyng or by oure Epistle.

Nowe bryngeth he in that whiche he
mente in the begynnyng of thys chapter
where he sayde: I beseeche you by the co-
mynge of our LORDE Jesu Christe, that
ye be not sodenlye moued from youre
mynde, &c. And in the meanseason he dyp-
puteth many thynges to thys effecte; and
nowe at the laste he bryngeth in & sayeth:
In as muche as it is thus, abyde you in
our ordynaunces whiche we caught you,
whether it were by mouth when we were
yet amonge you, or els by myne epistles, The Apost
tles taught
all they, or
whiche I sente when I was absent from daunces,
you. fo; I taughte you the true Gospell: effect by
ye nede not to seke ony other. **The Pa-** mouthe or
pistes els by epistles
les wþytē.

The. st. Epistole to the Thessalo.

epistles do abuse thys place, for the defensio
of mans tradycions. And we do grauntee,
that the tradycions of the Apostles, ought
as well to be receaued as theyz epistles
w^ritten: but we do not graunte that all
those are the tradycions of the Apostles,
whiche they do thruste vnto vs vnder þ
name of the Apostles. The tradycions of
the Apostles, are not contrarie to theyz
epistles w^ritten: but these mens trady-
cions are playne contrarie to the w^ry-
tynges of the Apostles.

Our LOR^DE Iesu Christe himselfe,
and God our father vvhiche hath lou-
ued vs, and hath geuen vs euerlastynge
consolacion and good hope thorovve
grace, conforte your hertes, and sta-
blyshe you in all good saynge and do-
yngē.

He dothe here after hys maner, vnto
hys admonpcion ioyne an happye and
luckye w^rishe. And he doth here very cō-
nynglye bryngē in together the wholē
summe of the Gospel, that is to saye, that
God hath loued mankynde, & geuen him
euerlastynge consolacion, that is Iesu
Christe, whiche is oure hope, and hathe
geuen us v^s throughē hys grace, and noe
for

The. Ii. Chapter. fol. 56

for our myghtes: that is to saye, that we
myght lyue eternallie. He wylle stetth unto
them (I saye) that the same meke and le-
uyng God, wold comforre they; hertes
and stablyste them in all good sayenge &
doyng: that is to saye, in all ryghteous-
nes. So in these two thynges he cōpre-
hendeth all the offices & dutyes of a
Christen man. And we Englyshe men
vsynge the same partycion do diuyde all
ryghteousnes into good sayenge and do-
yng, & into good wordes and workes.
So these are those good frutes, whiche
spypnge forthe of an harte that is sancti-
fied thowte the holy goost & true sayth.

Saynte Ambrose marked the ordre of S. Ambrose.
Paules wordes, and because (sayeth he)
that the fathir, and the sonne are one
power and one diuinite and substauice,
therefore he doubted not to name oure
LORD & Iesu Christe syssie, and after-
ward God our fathir. And Theophylactus.
lactus noted that Paule dyd so ordre this
prayer, that he dyd also prescrybe them
therwyth, what it became them to do: þ
is, to geue themselves, to saye well and
do well, and to persecut in goodness, and
specuallye to knowlege Christe to be the
only

The ii. Epistle to the Thessalo.
onely hope, and euerlastynge consolaciō
of the faythfull.

Caput. iii.

Farthermore brethren praye for
vs, that the vvorde of God may runne
abrode, and be glorifyed as it is vvyth
you, and that vve maye be delyuered,
from vnreasonable and euell men. For
all men haue not fayth, but the LORDE
is faythfull, vvhychie shall stablyshe
you, and kepe you from euell. And vve
haue good hope of you thorovve the
LORDE, that ye both do and vvyll do
that vvhych vve cōmaunde you. And
the LORDE guyde youre hartes into
the loue of God, and lokynge after
Christe.

¶ Of prayer. Ther is nothynge stronger in the
spghte of God then a faythfull p̄ayer, &
therfore doth he by all meanes moue the
godlye unto that moost dplygentlye. And
here he sendethe men unto p̄ayer also,
in that mooste troublousme and wycked
woylde, and in the great daunger of godly
men. The truthe was preached in dede,
but in the meanseason ther sprange vp
dpuerse schismas amonge them also,
whiche wolde seeme to be the followers
of true religyon. And the open enemys
of

The. iii. Chapter Fol. 57.

of the catholike religiō dyd both bānyſhe
the truthe, and also persecuted the cheſe
ſettors for the there of mooste cruelly: no-
ther lacked ther certayne hypocrytes &
false brethren, whiche were worse then
they, & dyd muſche moze hurtte vnto true
godlynesſe. Ifor it is a true ſapenge, that
an hypocrytcall frende doth moze hurtte
then an open enemye. Ifor of the one we
take heſe, and from the other we hyde no
thynge. Therfore the greate dyſhoneſte,
wyckednes, & vnfaychfulnesſe that was
uſed in thone dapes, dyd make the lyfe of
Chr̄iſten men, (whiche otherwyſe was
ſharpe ynough) much moze bytter. But
Paule moueth men vnto prayer, & ſayth:
Conſiderynge the greate daungers that
the worlde is nowe in, ther is none other
helpe but tutne vnto prayer. And he pre-
ſcriþeth the pypincall thynges, whiche
they ſhuld aske of God by theyr conçpnu-
all prayer. Ifyſte that the woſde of God
myghte runne abrode, and be gloſiſyed
amonge all other nacyōs, euē as it was
dyuulgatē amonge the Thessalonians,
and receaued of godlye me wyth an holp
reſoncynge. And all the scripture beareth
wytnesse, that thys was the perpetuall

¶ i. moſt

The ii. Epistle to the Thessalo.

moost feruenteste wyshe or despze of all
sanctes. And in þ fourth chapter of the
Actes of the Apostles , the Apostolynke
church dyd aske thys one thyng of God,
that he wolde geue the apostoles grace &
strengthe to speake the worde of God
wyth boldnes. We offendre greatly nowe
a dapes, that we do aske these thynges so
coldlye of God: yee and I woldre to God
that we dyd not utterlye forgette to aske
them at all . Nowe wher as he sayde to
tunne abode , he spake it after the com-
mune speche, and he mente, that it might
increasse and spreade abode apace wyth
oute onplete . And the worde is gloþy-
fyd, when it is receaved of men, and all
the gloþye geuen vnto God onely . The
secōde thyng that he teacheth to be asked
wyth praper is that we maye be deliue-
red from unreasonable and euell men:
that is from inodynate and frowarde
men, whyche do nothyng in theyȝ tyme
and place, but all thynges peruerslye.
And the Apostle mente the enemys of
Gods worde , whō nothyng can please,
and yet in the meanseason they can do
nothyng well themselves . They synde
fautes, and pervertte all thynges, and de-
prave

þoþe be þis
reasonable
g euellmen.

The. lli. Chapter. fol. 58

prauue those thynges whiche are well sayd
and done , and do lade them and defyle
them wþt shamefull suspycions . They
are also called shewde , malycious and
peruerse me . And Dauid in hys psalmes ,
dothe despze very ofte to be deluyered frō
them . And our LORDE dyd adde vnto þ
ende of that holyp prayer : Deluyer vs frō
euell : not alonly from the deuell , but also
from all hys atmye and bodye , and speci-
ally from that spypytuall wyckednesse &
those crafty deceauers . For ther is more
teopardye in a false frende and one that
dissembleth all thyngē , þē in an oþre ene-
mye . And herewnto belongeth that which
followeth : For all men haue not fayth .
For this meaneth þaul : All they are not
faythfull and true whyche wolde semme to
be faythfull . For faythe in thys place is
þsurped in the same sygnifycacion that þ
þoete taketh it , when he saþeth : Nusq
tuta fides , a man woteth neare who ne
he maye truste . Yf ye wyll not graunt this
maner of speakeynge , then thys is þ mea-
ninge : Touchyng þ I do requyre your
prayers so greate lyte that we myght be de-
luyered from unreasonable and froward
men , it is because I knowe that ther are

gi me haue
not faythe.

H H. many

The .ii. Epistle to the Thessalo.
many false brethren amoung you. for all
they whyche pretende fayth, and profess
it wþt þe þe mouth, haue not the true
fayth in dede. for oure LORDE sayeth
in the Gospell. Math. xx. Many are cal-
led, but fewe are chosen. And althoughe
these two sences differ not muche, yet þ
sayeth lyketh me better. Nowe ther fol-
loweth. But the LORDE is faythfull,
vvhych shall stablyshe you and kepe
you from euell. for leste he shulde dys-
fore the myndes of the sayntes through
the vnsaychfulnes of manye: althoughe
(sayeth he) that ther be many vnsaychfull
amoung you, yet the LORDE is saychfull
and true, whyche wþll kepe hys promyse
wþt vs, and be wþt hys for ever. They
do resynte the Gospell, but they shall not
overcome it: they lette it that it can not
go much abrode, but they shall not dys-
pue it cleane backe. They do betrave the fa-
mouers of the truthe, but yet they shall
not utterlye oppresse the truth. for Je-
sus Christ whyche is faythfull is euer at
håde for to syghte for hys. he shall streng-
then hys agaynst the unhappynesse of
these men, and shall kepe them from euell.
for as much as he is true, he wþll luckyly
perfoume

The. III. Chapter. fol. 59

perfourme those thynges, whyche he hath
begonne in vs. These wordes that are so
full of consolacion , shulde be often layde
forth to such as are in perrell & are greate-
ly aferde also of vntreasonable and euill
men . Nowe to myngate and as it were
to correccce, that whyche he sayde before,
he saþeth: But vve haue good hope of
you throughe the LOR D, &c. As though
he wolde saye: We saye not these thynges
because that we doute of your constaun-
cy , no we do rather hope of you by the
helpe of the LOR D & Jesus that those
thynges whyche I commaunde you of
prayer , of watchyng and stedfastnesse,
ye both do and hereafter wyll do . And it
hath muche grace wþch it, þt that in oure
admonpcion, we do retaynce of the thynges
whyche we despise to receaue & optayne,
as it were receaured & optayned alreadp.
Agayne , leste that ony man shulde at-
tribuite ouermuche unto theyr owne
strengthe , but that rather we shulde all
knowe , that every gyfte is geuen vs of
God from heauen, the LOR D (sayth he)
guyde youre hertes , into the loue of
God, and lokynge after Christe . To þ
whyche Erasmus doþe adde : Charite

þ III. shall

The . ii. Epistle to the Thessalo.
shall cause you for to studye to do good
vnto all men, euen as God is benefycial
towarde all men. The lokynge for the co-
mynge of Chристe , shall cause you to suf-
fer all afflycctions manfullly. Therfore in
all trubles and perylles , we haue these
two styltes for to beare vs vp : p;ayer &
stedfastie sayth. B;eth;E let vs rememb;e
these thynges I praye you, & in as muche
as our tymes also are mooste corrupte &
troublsome, and that for thys cause it is
not possible but y sayntes shuld be vexed,
let vs praye to God, and constauntly be-
lieue that he wyl never sayle vs: although
that in the meanseason many vnrea-
sonable and euill men, do either persecute
or bretape the truthe. God is true & sayth
full, whiche can not denye hymselfe, and
the truthe shall remaine euermore inuin-
cyble: let vs cleue therfore vnto y truthe,
and we shall haue the vpcroyp, althoughe
that when we be ouerthowen of the
wold, we seme to be overcome.

Vve commaunde you brethren in
the name of our LORDE IesusChriste,
that ye vvythdravve your selues from
euery brother that vvalketh inordi-
nately, and not after the instytucion
vvhiche

The. iii. Chapter. fol. 60

Vvhiche he receaued of vs.

It is manfeste in the fourt^h ch^rp-
ter of the fy^rste Epystle, what gaue hym
an occassion of thys commaundemente:
That is to saye, because that immediat-
lye after the tyme of þ Apostles, certayn
curious men beganne to th^ruste them-
selues into the church of God, and vnder
the pretence of religiōn or euell sciencies
and slouthfull p^relnes, dyd gette them a
swete lyuyng. And whete as befo^re in his
fy^rst epistle, he dyo but easlye as it were
bycker or sappynshe wþt hem: he doþe
nowe come in open felde vpon them,
ouerth^rowe them, and put the to flighe.
Fy^rste of all he setteþe forþe the matter
generally and sayeth: I myll not that you
haue ony conuersacion wþt inordynate
fellowes, and suche as ordyn themselves
otherwyse then we dyd or depñe. And he
speakeþ not thys thynge sleightlye, but
wþt greate auth^ree & ppchye wordes,
sayenge: Vve commaunde you breþre.
After þ, leste ony man shulde contamne
hym, whan he thus commaundeth theþ:
he addeth to: in the name of our LOR^D
Iesu Christe. As though he shulde saye:
those thynges whiche we commaunde you.

¶ 111. we

He condemns
men's detrac-
tion & choicer
men to his
bounty.

The st. Epistle to the Thessalo.
we commaunde you not so muche in our
owne name, as at the commaundement
and expresse vyddynge of Iesu Christe.
And nowe he recygethe the cōmaunde-
mēte of Christe: that ye wythdawē your
selues from every brother whiche beha-
ueth hymselfe inordynatelye, that is to
saye, not after the institution whiche he
receaued of vs. We wyll speake of that
instytucion a lytle hereafter. Erasmus
sayeth, that those are brought into an or-
dine, whiche are bounde to the commune
lawe, and dyffer in nothyng from other
men. And that it is contrarie to thys, whe-
ny man the publyke lawes neglechte, ly-
ueth at hys owne pleasure. And þ Paule
shulde meane thys, by walkynge inordyn-
atlye, the lyfe of Monkes, whiche is re-
ceaued of vs agaynste the instytucion of
the LOR D E and of the Apostles agreeith
wyth thys in all poyntes. But when he
commaundeth, that we shulde wythdraw
oure selues from them, he commaundeth
vs not to do as the Anabaptystes do,
whiche separatyng themselues from þ
cōmunion of sayntes, do set vp a priuate
cōgregacion: but that we shuld flye they
company as muche as we can, to the in-
tent

The. III. Chapter. fol. 42

lente that they myght be ashamed & perceave themselves to be condemned for theyz flouthfultnesse, and so be conuerted vnto tge LORDE.

For ye your selues knovve, hovve ye ought to followve vs. For vve behaued not our selues inordynatlye amonge you, nother toke vve breade of ony man for naught, but vvrughte vvyth laboure and lveat both nyght and daye, because vve vvolde not be chargeable to ony of you. Not that vve myghte not so do: but for to make our selues an example vnto you, to followve vs.

He shewethe by hys exampel what ^{thane labo} instytucion he had geuen them. ^{reeh in hys own hādes.} He dothe also persuade men to laboure, and can-
dēpne th ydelnesse. His wōrdes are playn. Although he (sayeth he) I myghte well lyue at your coste and stypende (for by b̄eade he doth understande meat & drynke: yee and all suche thynges as belongeth vnto sustentacion and necessyte of thys ipse) yet had I rather to laboure both nyght & day for to shewe our selues an ensample and fourme vnto all me that they myght followe vs. And by thys we maye se what

h v it

The .ii. Epistle to the Thessalo*ni*

To lyue in
ordynarie.

To lyue as
dyna*ly*pe.

Monkes.

He that la-
boris not,
& comande-
not care.

it is to walke in ordynarie, and to be in
orde. They lyue in ordynarie, whiche are
able and take ther breafe for naughte, þ
is to saye, lyke done bees do eate vp o-
ther mens laboutes. They lyue in ordre
whiche wþt laboure & sweat do work
nyght and daye, that is to saye, contynu-
ally, and be not chargeable to ony man.

The instructiuncions and rules of all ordres
of Monkes, after that they be touched, as
it were with these holy thunders, do
fall flatte down. That whiche the same
Paulie dysputed at Myletus, wþt the
brethren of Ephesus, Actu.xx. agreeeth
well wþt thys.

For vven vve vvere vvyth you,
thys thyng vve commaunded you:
that yf ther vvere ony that vvoid not
vorke, the same shulde not eate.

He reherseth the same instructiuncion of
hys, whiche he sayde to be conceynd in
the expreſſe wordes of the LORDE. And
thys is the lawe: That he whiche wolde
not laboure, shulde not eate. fo: slouth-
full people deserue none alikes nother.
fo: I thynke it not vnlkye unto this lawe
of God, whiche the Gkyles werte woulde
to saye in lyke prouerbes: Qui fugit mo-
lam

The.iii.Chapter. fol. 62

I am fugit farinam: he that flyeth þ mylle
flyeth the meele, that is to saye: he that
refuseth to laboure, shal haue none of the
vantage. And agayne: Neq; mel, neq;
apes. No bees, no honpe. ffoz þf ony man
wyll not suffre bees, because they haue
stynge, he is unworþy to haue ony ho-
npe. And **Vimis** sayeth in these wodes:
Beare that whiche is greuous & pain-
full that thou mayste haue that whiche
is pleasaunte and þrosptable. Wherefore
Valerius maximus. ii. boke. i. chap. sayth
that the **Bassilians** do kepe theyz gates
shutte agaynst all suche whiche vnder
some pretence of religyon do go abouite
to mayntayne theyz pdesesse. Yf that þ
kynge and rulers of **Englande** had mar-
ked thys instytucion thre hundreth yeares
sooner, they had had moze ryches & fewer
Monkes. **Plutarche** sheweth in hys no-
table & brefe sentence of the **Lacedemo-**
nians, that amonge them, the **God-**
des and **Goddesses** be paynted and po-
tured echeone wyth a speare in theyz
hande: In so muche that **Venus** her selfe
was in complete harnessse. **Sygnifysenge**
þy thys, that not so muche as the goddes
were pale amoungt the. He sayeth farther
that

The. II. Epistle to the Thessalo:
that they haue chys pouerthe amonge
them : Butte to thy hande , and calle on
fortune , so we must trusste on goddes
helpe , that not wþþt standynge eanestly
we put to out dylgence so muche as ly-
eth in vs . ffo ; God heareth not the p;ap-
ers of the slougyshe sybilipes . Agayne it
is a comune sayenge : God wþll helpe thþ
that wþll laboure . Farther moxe , he that
hath learynge o; an occupation , maye
go where he wþll . Also that knowlege o;
connyngge is a hauen to men from þsio-
nes of pouertye , that is to saye : a science
o; an occipaciþ is the only remedþ o; re-
fuge for pouerte . Wherfore they that are

*Erasmus in
adagio: At
eum queuis
aut terra.*
wyse (I vse the wörds of Erasmus) al-
thonghe þ they haue substance þnough ,
wþll yet cause theyz chyldren fo; to learne
some occupation , wherwþþ pf they fall
into pouertye , o; shuld chaunce to be ba-
nyshed theyz contrye , they myght yet get
theyz lyuyngge . Dionysius a tyraunte a-
monge the Syracusans after he was put
out of hys domynyon , sette vp a scoole at
Lozinthum & taught chyldren learnyng
and Musycke . But now a dayes ther are
many , whiche hauping nothyngge of theyz
owne , do spende theyz tyme in rygh mens
houses ,

The.111.Chapter. fol.61.

houses, from whence yf they shuld be dys-
uen oute, they muste either begge or stea-
le. Also thys place of Paule doth condē-
ne all stury beggers. I neede not to spea-
ke ony thyng of Monkes and suche fa-
ctifpers, as are unprof-table to the godly
myngistracion of the churche, seynge ther
can nothyng be sayned whiche dothe
more condempne thē then thys. Ye p̄son-
es and rulers of cyttes take good heede,
that thys lawe of God be put in ure and
haue place amonge you, yf that you loue
the healthe of the comune welthe. I pray
you suffre not the substance of your peo-
ple, to be caste vnto these puttockes to be
devoured, lyke me that were bewytched
vnder the pretence of religiōn : & wryte
not alwayes at these craspe b̄phers.
Defende your people for Gods sake, and
b̄yng the lawe of god agayne into your
commune wealthes.

For vve haue herde saye, that ther
are certayne amonge you, vvhiche
vvalke inordynatly, and vvorke not at
all, but lyue curiously. And them that
are suche vve commaūde and exhorte
by our LORDE Iesus Christe, that they
vvorke vvyth quyetnesse, and eate
theyr

A necessary exhortacion
to p̄sones
and rulers.

The II. Epistle to the Thessalo. theyr ovvne breade.

*I wardenate
me must be shorte
broughten
to am ordre.* He speaketh nowe more plainly and
thereto set forth at large. The cause (say-
eth he) why I speake of thys matter so
muche, is , that I heare certayne men
to be amonge you , whiche do walke in-
odynatlye:that is to saye , do no wozke,
but leade the yz lyfe curiosly. Therfore
we commaunde these men by our LOR-
DE Jesus Christe , þ they wyl get theyz
spypnge quetlye, workynge wþt theyz
owne handes . ffor thys thyng dyd the
L O R D E commaunde , Genes . iii .
And condempned ybelnesse for euer. We
haue herde (sayeth he) þ ther are certayne
amonge you whiche do no wozke at all,
who do ly. but geue theyz myndes to vnp;osytale
curios. thynges. ffor to lyue curioslye , is to be
busy and laboure in vayne:as you wolde
say, to be nother yde, nor well occupied:
that this myght be the menyng: I heare
þ ther be amonge you whiche wozke not:
ffor althoughe they laboure myghtelye &
ouermuche, yet theyz laboure is vnp;os-
ytale, and it were a greate deale better
that they were yde, then to be so euell
occupied . After thys maner we se cer-
taine

The. III. Chapter. fol. 64

capne Wōkes, Sacryfiers, and Nonnes
to laboure a pate: for they syng & mum-
ble vp papers both daye and nyght, they
watche & leue nothyng vndone þ suchē
kynde of people shuld do: But in as much
as Christ sayeth, Math. xv. They woz
þypppe me in vayne, teaching the doctry-
nes & commanndementes of men. They
laboure is vñprofytale, and to none ef-
fecte. And so do the Anabaptistes crepe
into all mens houses, and reate & preach
both daye and nyght: but no man calleth
them, nother do they studye syncretysme &
and purenes, but do trouble me. Vserers
also runne all aboute, and pull euery niȝt
þy the sieue and take greate payne: but
to þ intente þ they myght be ryche, & lyue
þy the swete of other me. For althouḡh
that all these do laboure strogely, yet ther
commeth no profyte of they labour. For
they do lytle good or none unto they
nepghbours. What sayde I do no good?
where as they not only do hurte, but are
also the greatest destruccion vnto the co-
mune welthe. Saynte Ambrose descry-
þyng a certayne kynde of cutious men,
of whiche sorte we lacke none now a
dayes, sayeth: They whiche despise to be
pde,

The.ii. Epistle to the Thessalo.

Of this sort
be these ho-
neste beg-
gers (as
they semme)
and they,
whiche fayn
the seluesto
be banysched
for f tru he
lode.

pdle, go about to gette an occasion , that
they may make the ryche men fayne on
them, & to call them ofte vnto theyz hou-
ses , and as they go vp and downe, they
marke suttyly the dognes and oppniōs
of eche one , by thys meanes knowynge
what they wold gladlye haue of euery
man, that they may be fedde thankefullye
and requyzed also: whiche kynde of dogn
greatly abhorreteth from the doctrine of þ
LORDE . for the belliye is the God of
those whiche gette theyz lyuynge by such
fylchiye and shameles provision. Hethereto
is S . Ambrose sapere. How much more
doth it dyffer from the doctrine of the
LORDE , that Bonkes and factyfiers
haue robbed the people, vnder þ pretence
of the name & seruice of God , and haue
stuffed theyz bellies wþt moost sweete
delycates & deynye dyshes? Howe muche
is it contrarie vnto þ doctrine of Chriſt
also , that sturdye beggers & hypocrites
vnder the pretence of Chriſtis name do
mayntayne theyz pdelnes , at the coste &
charge of Christen men ? We comande
and requyre suche (saþt the Apostle) þ
they wolle wþt quetnes , & rate theyz
owne b̄cade: theyz owne b̄cade (I saye)
as

The. III. Chapter. fol. 6;

as though he wolde saye, not other mens
breade, but they; own. for they þ lyue cui-
tiously do not eate they; own breade but
other mens. farther moze they laboure
not wþ quietnes: for they; laboure causeth
trouble, in as much as it is vnproufable
& chargeable to þ myserabe people. On þ
other syde, necessary laboure bþ yngethe
wyth it muche quietnesse & weylte: for
he that goeth aboute hys owne busynesse
and worketh wyth hys own handes hath
nede of nothynge .i. Thessalo .iii. And
therfore is chargeable to no man, but
doth geue to them that haue ned. Ephe.
.iii. As many of you as are chargeable
vnto the people, as many of you as do no
worke at all, but go aboute thynges that
be to no purpose, thynke ye þ thys is spo-
ken vnto you also. Christe shall punysh
you, excepte ye leaue your dyshonest and
moost vncomlye ydelnesse, and gette you
to laboure. And here is a goodly place, to
speake of the kyndes of laboutes and bu-
synesse, and of the helppynge and duekyng
to the poore also. for all thynges are out
of oþdþe amonqe vs, but I had rather to
subscrybe vnto other better learned, then
to shewe forth myne ignoraunce. Lewes

The .ii. Epistle to the Thessalo.

Wher hath wþpten two boches of thys
matter. In the whiche þf the rulers wold
exercyse þfeselues cheynualy, peraduerte
the comune welch shuld be in better
case then it is, aþer shuld be leſſe flouth
& pdeſneſſe, a more laboure & quyetneſſe.

And ye brethren be not vvere to

We oughe vwell doyngē.

to do good
know alſo.

The moost parte of the tyche mē do
vſe to vþþayle & poore theyz flouggyshe-
nesse and pdeſneſſe, theþ other whyles
not so euell or myſcheuous, as wretched
and myſerable. And by thys pretēce theþ
kepe theyz charite from them that haue
need of it. And therfore S. Paule ſayeth:
I wyl not by thys meanes wþchaw
ony man from well doyngē, or geue ony
man an occation for to oþre myſerable
people the moeſt cruell or vngētlye. for
mē ought alwaye to do good. They ſhuld
do well to every man, but ſpeciallye unto
godly men, we wold not þ God ſhulde be
wete of our neceſſitieſ. We wolle þ he
ſhuld receave our ofteſt reuicties wþ a me-
ſy conuenience. Therfore we ſhuld not be
wearye alſo, when þ his metys do call
upon vs for our helpe. And it is a pytious
dypnge: yet þ a verry pale person ſhuld pre-
ſerve

The. III Chapter. fol. 64

ysþe for hunger. Agayne they offend a-
gynst þe doctryne of God, whiche are ouer
faouorable vnto sturbye vagaboundes.
But good me can determine this stryfe,
squylte beyngþ theþ gypþe:

If ony man obeye not oure say-
enges, sende vs vvorde of hym by a
letter: and haue no cōpany vvyth hym,
that he maye be ashamed. And counte
him not as an enemye, but vvarne him
as a brother.

He ordeneþ a punyfemente for the
dysobedience. Yf that ony man (sapet aþt)
desppseth to obey our instryuctions, se nide
vs wolle of hym by Epistle, and in the
meaneason let hym be put oute of your
familiarite: & that foþ thys purpose, that
after he is ouercome with shame, he may
amende. Ffoþ thys dysciplyne is not ordeneþ
ned foþ þe destucccion of ony man, but foþ
his health. Therfore ye shall not utterly
putte from you a synner, but loue hym
awyses as a brother: but yet in þe mean-
seson ye shall monysþe hym of gys faute
and correcte hym. And oute of thys place
we maye learene what the discipline of þe
churche is, and vnto what ende it suggeþ
to be putte in wre, & also why þe Apostle

A parme is
ordyned for
the dysobedi-
cence.

I M. dxxv

The. ii. Epistle to the Thessalo.

doth commaunde vs to fye the compa[n]y
of the dysobediente: not that we shuld ab-
horre them as enemys and wyked me,
not that we shulde preferrre our selues a-
bove other in holynesse, or els stade well
in our owne conceates, or exercyse ty-
rannye toward the myserable people: but
that he whyche is gylyte, beyng taughte
through our wythdrawynge from hym, &
as it were warned of hym selfe, shuld re-
membrre hym selfe, and esteeme hys fylthy-
nesse as it is in dede, and so beyng asha-
med, to amende. And yf that by the mea-
nes of the euell that raygned in hym he
wyll not amende, & by thys meanes come
to hym selfe & repente: then shall þ sayntes
take delyberacio[n] amonge them, by what
meanes thys madde man may be holpe,
lest that ether he himselfe do vitterly pe-
nythe, or els infecte other wyth the same
dysease. For they are deceaued whyche
wher they se that the auoydync from hys
company auayleth not, do set asyde all
farther remedyes, thynkyng that after
thys, the churche maye vse none other
meanes to bryng them into the waye.
But Paule sayeth, sende vs word of him
by a letter. To what purpose I pray you?
That

The. iii. Chapter fol. 65

That he myghte haue the name of hym
that dysobeyeth: But what profyle shuld
come of þ? he wolde therfore haue know-
lege of suche by an epistle, that he myghte
take wþt godly men suche counsell for
those virtuelye people, as they shulde
þynke mete. ffor we ought all of vs to
do our diligence that we destroye not the
for whome Christe dyed, nother by our
impostunyng or cruelnesse, nother yet by
our ignorance & negligente. But these
wordes of þ Apostle seime vnto some me,
to be vnderstonde of þ p̄tuate couersaci-
on of men: that is to saye, that euery man
shulde abstayne so muche as he coulde
from the cōpanye & familiaritie, of suche
as are dysobedyente: And many haue ex-
pounded it of the open excomunycation.

The very LORDE of peace, geue
you peace alvvayes by all meanes.
The LORDE be vvyth you all. The sa-
lutaciō of me Paule, vvyth myne ovvn
hande. Thys is my token in all epistles.
So I vvyte. The grace of our LORDE
Iesus Christe be vvyth you all. Amen.

He concludeth hys eppstle, & wþþeth
them the bonde of al ryghteousnesse, holy
peace, that they myghte kepe þ alwapes

3 iii. and

The 1st. Epistle to the Thessalo-
and in all they; busynesse so; Satan is
the autho; of discorde , chydryng , kynges ,
emper , and p;ymphattred : and God is the
autho; of concorde . meeknesse , and chari-
te . He dwelleth wych all sayntes , so longe
as they lyue in thys world in truthe and
myghteousnesse . Hys presence is the foun-
dare of all goodnes , and hys absence is
the cause of all darkenesse , errore , and
eternall horro . Saynte Ambrose sayethe
that so; feare of choppers and chaungers
and corrupters of scryptures Paule doth
testifye , þ he dyd alwapes subscribē hys
salutaciō in every one of hys epistles w
his own hande : to the intente þ ony epि-
stle receaued in his name , myghte not be
suffered þ it were not subscribēd wych
hys owne hande . The Apostles take such
care , lest that the congregacions shulde
be deceaued by ony crafte o; deceate .
These thynges do stewe of what cer-
taintie a verite the Apostles wypynge
þe . And because that Paule dyd teache
constantly amonge all nacions þ man-
kynde was sauēd by the grace of God ,
therfore he repeyng his wounce signet
o; subscription dyd sette to at the ende
of all his epistles , this marke and seale of

our

The. vi. Chapter. fol. 66

our faythe : The gracie of our LORDE
Jesus Christe be with you all. It appre-
ceth therfore by thys. that the Apo-
stle vised the helpe of a notarye
of scriveners fo; to wryt
thys epistles þ he
sent.

20

PROPS.

Faukes escaped in prentyng.

Wet of the fyfte nombre is the leafe, and
A the fyfte syde, B the seconde, the other
nombre is the lyne.

iii. b lyne xxxii. seruaū. reade seruantes
iii. b lyne. xxvi. and to usurpe. reade do usurpe
iii. b lyne. xlii. accordyns. reade accordynge
vii. a lyne. xxvii. say. he. reade sayeth he
vii. b lyne. xviij. myghtye engendre. reade myght
xi. a lyne. xix. (as **S.** Ambrose reade for as **S.** Ier.
xiij. a lyne. x. departyng of fayth. reade from fayth
xii. b lyne. xxlii. ten kyngdomes. reade kynges
xiiij. b lyne. xxiiij. he bowed readbouged
xv. a lyne. xix. Let us Hylla. reade Lucius Hylla
xv. b lyne. iii. the halfe horne. reade lytle horne
xvi. b lyne. iii. Let vs therfore. reade Let vs now ther.
xvij. a lyne. xv. mad an ende. reade made an ende
xviii. b lyne. xlii. Cutiehetis heresp. reade Cutiehetis of
xxi. a lyne. xix. he had troden downe. reade hath trode
Item and hath publiclyed so had publiclyed

Here endeth the commentatye of Henr^c
cus Bullingerus of Egypc vpon
the seconde Epistle of saynt
Paule to the Thessalo-
niçans , & faythfullly
translated into
Englyſhe by
R. H.

Lauda detur deo soli. Amen.

Printed in Southwarke in S Thos.
mas hospytall by James Nicol-
son. Anno 1538.

A - H⁸ 94 = 68 slaves
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piece